

ever was left after they had eaten. In this way she was able to provide enough food for her mother and herself. Such experiences were far from pleasant, but through them she gained knowledge and strength that was invaluable to her in later years.

Sophia became interested in the gospel and was baptized January 28, 1862. Eager to join the Saints in Utah she made every moment count in preparation for the day when her desire could be fulfilled. After eight weeks on the ocean the *Monarch of the Sea*, the 127th ship to carry the Saints to America, reached New York from where Sophia made her way by train and boat to Wyoming, Nebraska. A week later, on July 10, 1864, she began the long trek westward which ended in Salt Lake City on October 1st. It was the custom for the new arrivals to be met and welcomed to their new home. Among the group present when Sophia arrived was Alfred Edwin Culmer who, though he had been born on the opposite end of the London Bridge from Sophia, had never met her. They were immediately attracted to each other. He was a fine, ambitious man and in May, 1865, when the locust trees were in bloom, they were married. The beautiful white flowers scented the air and Alfred jokingly picked a bouquet for his bride, saying, "This will have to do until I can do better." Sophia lovingly accepted them. Years later, when death parted them, she placed locust blossoms on his grave each year.

Their first home was in the 21st Ward in Salt Lake City where four of their children were born. Before the arrival of their fifth, a son Albert, they moved to Pleasant Grove and engaged in farming.

After the birth of her sixth child Sophia began the practice of nursing and midwifery. Her first delivery was in October, 1878 and her last in June, 1910. Her time now was never to be her own for people came from far and near for her services. It is said that when "Sister Culmer" came into homes where there was grave illness, the patients knew they would get better. With faith, kindness and patient nursing she served them until all danger was past. The price for her labors was never high, just what people felt they could afford—a setting of eggs, a slab of bacon, a sack of flour or some vegetables. But whatever she received helped to keep her family fed and clothed, and not only hers, but also the family of Annie Jane Tomlinson Warren, whom Alfred had taken as a second wife in February 1873.

On September 13, 1884, Sophia's eight year old son, Albert, passed away, and six years later she lost her mother. Soon after, her husband contracted pneumonia and died. When she passed away on August 24, 1910 her friends and neighbors were given permission to place a monument on her grave in appreciation of her many kind deeds. It stands, an everlasting marker to her memory.

— Mildred Culmer Cook



DAUGHTERS OF UTAH PIONEERS

LESSON FOR MAY, 1963

Compiled by KATE B. CARTER

Pioneer Midwives

By love serve one another. Gal. 5:13



HIS CHAPTER is a continuation of the experiences dealing with the lives and accomplishments of women who gave of their time and talents in serving other women during childbirth. In most of the pioneer companies were some skilled in the art of midwifery and others who afterwards chose this profession as a means of livelihood. They were among the elect of Zion for they manifested great faith in the performance of their labors. Giving freely of her services each knew she was needed. Among these choice pioneers were women from the States, Australia, South Africa, Scandinavia, the British Isles and other countries.

While the Relief Society in the early days of Utah undertook the responsibility of thoroughly training women in obstetrics, the students also were instructed to be prepared to meet all the complications and emergencies of their career; to be honorable in keeping their appointments, always responding to the call of those who were ill. They were expected to be a comfort to the family of the afflicted. When called to the homes of the poor they were told "it was more blessed to minister to those who had not the means to help themselves than to wait upon the rich." A great majority of these women were set apart by the brethren holding the Priesthood and were promised great blessings if they would go forward in the spirit of the Master.

Later the Relief Society inaugurated a special school for nurses. Dr. Maggie C. Shipp Roberts was the principal teacher. The following instructions were given:

Remember this movement was instituted especially to supply nurses for charity work and for those people who cannot afford to pay \$15 or \$25 a week, but who can pay, and want to pay, \$3, \$5 or \$6 a week. You are in honor bound to nurse for these prices whenever it is necessary

during the time stated in your contract. This should be regarded as missionary service and the work should be done skillfully, cheerfully, willingly, lovingly and as service in the Church of Christ, in that spirit that should, and does characterize all real service rendered to humanity in the name of the Master.

It is interesting to note that Dr. Maggie's first class, 1899, graduated 48 nurses, who spent 1,345 days in nursing the sick and needy poor. Mrs. Priscilla Jennings Riter was superintendent of this class until 1900, when Mrs. Emma A. Empey was elected superintendent, which position she occupied continuously for many years. In 1907 this Relief Society nurse class had done 2,540 days of charity work in which 109 nurses had participated; 124 nurses, not residents of Salt Lake City did their charity work in their own respective wards throughout Utah and the neighboring states.—*Relief Society Magazine*

"MOMMIE"

Elizabeth Malholm Kleinman was born in Lancaster County, Pennsylvania, the daughter of Jacobi and Elizabeth Malholm. Little is known of her parents, other than that they were of German descent and emigrants to America, settling in the town of Canton, Rush County, Indiana, where they became close friends of two young men, Conrad Kleinman and his step-brother John Conrad Naegle, who had emigrated from Germany, had heard the Gospel message and were baptized. A courtship developed between Conrad and Elizabeth and they were married 12 March 1839. A daughter was born of this union but died at birth. From that period to the end of her days, Elizabeth had no other child. Desiring to mingle with the body of the Saints in Nauvoo, and to see the Prophet of this dispensation, Conrad, Elizabeth, and John Conrad, made the journey to Nauvoo, only to find the Saints in deep mourning over the martyrdom. This was in June of 1844.

The brothers soon found work on the temple by day and often acted as body-guards at night. In the persecutions that followed, Elizabeth found plenty to do caring for the sick and needy, especially as River Fever, or malaria raged among old and young. It took a heavy toll and many had to be carried across the Mississippi in the exodus and cared for that disastrous year in their refuge at Winter Quarters. When the Mormon Battalion was required of the government, John Conrad was among the first to volunteer, and his brother Conrad would gladly have joined him but he was appointed a scout in the vanguard company to the Rocky mountains.

Elizabeth remembered well the kindness of the Pawnee tribes who befriended the Saints that first year, as they came as exiles to the rude shelters in huts and caves, where the Indian dwellers shared with them their frugal fare. No record is afforded of when Elizabeth found transportation nor of the company in which she made that historic trek.

Her heart's desire was to study for a higher calling and the fulfillment of her dream was realized when she went to Salt Lake City to take a course of study in obstetrics and professional nursing with Dr. Martha Hughes Cannon, instructor and W. F. Anderson, examiner. Her certificate was signed by both doctors and dated May 15, 1889.

Mother's practice was in Scofield, the Winter Quarter's Canyon, P. V. Junction, and in homes on Fish Creek. She had been called and set apart by the presidency of the Provo Stake of Zion, A. O. Smoot, David John and Brother Cluff. Their promise to her: "In answer to prayer she would be warned by dreams and visions." She testified to the fulfillment of that promise when she broke quarantine once to care for a mother and new-born baby and again in the Winter Quarter mine disaster, May 1, 1900, when 302 men were killed. Frantic mothers milled around the mine entrance, wringing their hands and praying that their husbands would come out of that fiery furnace alive. Few did, and due to shock, heart-broken women gave birth to premature babies. Although doctors and nurses from all over the state were pressed into service, mother knew the women and was called to help in many homes.

We lived close to the Tim Bearson home in Winter Quarters and a precious memory was mother's. It came especially when she was on the reception line at the birth of Sister Bearson's last two children. Our families were close friends and neighbors. In mother's confinement cases, numbering nearly three hundred babies, she gratefully acknowledged the presence of Divine help.

In 1903 she pioneered with her sons a homestead in Alberta, Canada. She owned and operated a cottage hotel at Tabor to help finance the farm and keep her sons, Danie and Arthur, on missions. Mother died April 1, 1930, at the home of her daughter, Mrs. Higgs in Los Angeles, California, and was interred in the Raymond Cemetery.

— Hattie E. Walton Heninger

SOPHIA WARREN CULMER

It was April 30, 1842, when Sophia Warren, third child of George and Hannah Elizabeth Lindropp Warren, put in her appearance at the family home in England. When she was a child her father suffered the loss of his eyesight and the burden of supporting the family fell upon the mother and her children. In 1851, after a hard struggle for existence, the father passed away and they were unable to pay for a private lot in the churchyard. The sight of his casket and five others being lowered into mother earth in a common grave left a deep impression on nine-year-old Sophia. The parting was sad and one that remained forever in her memory.

Sophia then went to work at Guy's Hospital. Her special duty was to carry trays to the patients, and she was allowed to keep what-

father was one of the first settlers of Parowan, going there in 1851. In 1856 he was called to help settle Beaver, and it was here that Elvira was married to Gideon Allen Murdock in 1866. To them were born fifteen children, eight of whom grew to maturity. In 1876 the family moved to Joseph and, in 1884, Lucinda was called to study obstetrics, as doctors were scarce and she was apt in working with the ill. Two years later she was set apart by President Francis M. Lyman to labor in this capacity. In 1894 the family moved to Minersville, and at this time a law was passed prohibiting anyone to practice medicine unless they were accredited by the Board of Medical Examiners. She received her certificate April 2, 1898, after training in Salt Lake City. She was promised in a blessing that if she would labor with willingness and love, and never overcharge or take advantage of her profession, she would never lose a mother. This promise was kept, and of the more than 600 babies she delivered only five were lost. She brought the babies and mothers through the ordeal in the family home sometimes on the kitchen table with no anaesthesia except her faith; finally chloroform and later ether were used. She delivered nursed and took care of mother and babe for ten days for a \$5.00 fee. For one baby she had delivered she received a big rooster, another a dish pan of black currants, and still another a sack of beans. This was a common practice and it helped to feed her family. She was five months pregnant when she delivered, alone, her first baby after receiving her certificate. In those early days she brought most of the children of Minersville and surrounding area and was loved and respected by all. Everyone knew her one-horse buggy and when they saw her carrying a little black satchel, they knew she was indeed an angel of mercy hurrying to help someone in need.

Mrs. Murdock practiced in five counties in Utah and in the eastern part of Nevada, continuing her work until she was nearing 70 years of age. She delivered one grandchild after her 80th birthday when the doctor failed to arrive in time. Death came to her May 19, 1943 when she was ninety-three years of age.

HARRIET

Scofield was once a snug little sawmill town in the heart of the mountains of Carbon County, Utah. Here Andrew Jackson Walton was employed by Utah's early lumber king, David Eccles, and in 1828 moved his young wife Harriet, daughter of Joseph Bates and Julia (Thurston) Noble to the camp. Harriet was then just 20 years of age and the mother of four little people. A house had to be built and mother knowing how to shingle a roof, did that part of the job. Speed had to be put into the building of the home for in October another little one was due. To make ends meet, mother took in dressmaking when dresses were made to fit without a wrinkle and crinoline lined the full length skirts.

In the rapid expansion of Salt Lake City eighteen wards were organized and Conrad Kleinman became first counselor to Bishop Pettigrew of the Tenth Ward. Here he acquired a small acreage and beautified it with orchard, vineyard and flowers, and it was here Conrad left his young wife to fulfill a mission to New York state. Upon his return, Elizabeth had arrived at a most momentous decision. Knowing she would never bear another child, she realized that it would be unwise and unreasonable that her husband should be denied posterity, and be it ever recorded to her generous and self-sacrificing character, that she advised him to take other wives. It was in the office of President Young in the year 1857 she witnessed the marriage of Conrad Kleinman to Anna Benz and Mary Ann Germer, two young emigrants from Germany and Switzerland. There was only one stipulation to this pledge and it was that the first child born should be given to her to raise as her own. How great was her delight to take the little son born to Anna — Johnie, for her very own to feed and clothe and nurture and hear from his lips the endeared name of "Mommie," a title that was coined for her and one that she should wear all her days and by which she is still remembered.

But her joy was short lived. Only a few years until Johnie was nine, when he fell a victim to the dreadful scourge of diphtheria that claimed so many little ones, and Johnie was laid to rest in the little cemetery of Lehi, where the family had been called to help colonize and had made another inviting and prosperous home. It was heart-breaking to witness the taking of Anna's next child, Willie, and then his three little sisters that followed to their untimely graves. Elizabeth never asked for the raising of another child.

Again the call sounded for farther migration, this time to the remote settlement of the Dixie country, where at St. George, the temple was being erected, and Conrad Kleinman became one of the early builders of that sacred edifice. The little town of Toquerville had become a most pleasant farming site for some of the early settlers and Conrad moved his family there and engaged in farming and fruit raising, and saw cotton become a thriving industry. His vineyard was one of the finest and he converted his rare grapes into wine that was used in the sacrament of the Church for many years.

Here Elizabeth became one of the most loved residents, bringing her skill and efficiency to care for the sick and impoverished, and ready to answer any and every call to alleviate suffering and distress. Especially was she devoted to mothers and their little children, making her way to their homes often in the middle of the night, never a thought of remuneration, never cringing at the sight of want and neglect, but setting about to remedy and relieve. Money was scarce, provisions hard to come by, failing crops and famine often stalked the land, but from her own sparse cupboards she carried bottled fruit, jars of sorghum, her own baked bread, sheets and blankets, and always with medicine brewed from the herbs about. Gentle of voice, soothing

of hands, kind and sympathetic, she was welcomed everywhere and even little children ran to meet her, holding her by the hand, remembering her labor of love in their homes where often the scourge of black canker (diphtheria) had taken a loved one that she tried so gallantly to save.

Women were worked beyond their strength, their homes were often drafty in winter, hot and unsanitary and unscreened in summer and it was in such she did her best to organize and recruit sanitation, to make things safe for the obstetric duties she had to perform. No sedative for the pangs of childbirth, only her cheer and courage distilling alike fortitude in patients. No diary was ever kept of her ministrations, of the many times she remained after the need of obstetrics was satisfied, to cook and clean, wash and sew, to provide for the others of the family, rejoicing over every baby she delivered safely, every mother recovered sufficiently to be on her feet again.

It is well remembered — the many children who called her "Mommie" in very deed, for she had brought them safely into the world, not only in the community of Toquerville, but in other settlements about, such as Leeds, Hurricane, Silver Reef, Rockville, Grafton, Virgin, Springdale, Belleview, and even in St. George, where the one and only doctor pronounced her a marvelous success, a doctor who could never match her record of day by day attendance and benevolence. Where she knew assistance would be required, she often took with her one or other of the wives and thus taught and trained them in the skill of nursing and midwifery. They too became proficient and, Aunt Regula Naegle, Anna's sister, lived to follow up Elizabeth's record long after the Kleinman's again migrated.

This time it was to the Salt River Valley of Arizona, where many of the southern Saints had visited and found most promising. Again Conrad Kleinman made the heroic effort to expand his resources and it was to Mesa, Arizona, that he brought his families and settled in the Alma district in the year 1882. It was another venture, another pioneering project. They had met the venture before, they could meet it again. So said the courageous Elizabeth, but a new menace reared its head in this far-flung region. The persecution of polygamy had followed them even here. After periods of peril and suspense, many of the leading brethren were obliged to flee to the hills to avoid deputy marshals. Elizabeth made another heroic decision. This time she would be the one to vacate. She would return to the old home in Toquerville and leave her good husband unmolested. He had endured enough. Anna too had braved through every privation, loss and sacrifice. Mary Ann Germer had returned to her old home in Salt Lake. He should have no more harassments, no more hiding out, no more separation from his family. Moroni, her stepson accompanied her back. They had spent six weeks in making the migration. Another long stretch awaited her. She made no complaint. She had never quailed in the face of disaster, of contagion, or even

home was a log house, the furniture hand-made, but love and affection prevailed which is the making of any home. The crops were planted but the grasshoppers devoured everything. It was then that another move was made necessary, and the family went to Joseph City, Sevier County, Utah, where they made a permanent home. Here Adelia became the plural wife of Joseph Faulkner Parker whom she married June 5, 1889. They became the parents of six children. On January 6, 1908, at the age of thirty-three years, Adelia, a woman of great courage and strength of character, passed away.

In her profession of obstetrics, Adelia was a well-qualified nurse and midwife. At the age of twenty-eight years, in 1902, she was called by Lydia C. Wells, who was then President of the Joseph Ward Relief Society, to take the class in obstetrics which was sponsored by the General Board of Relief Society. Upon completion of the course under the direction of Doctors Ellis R. Shipp and Middleton, she began her career and during the short time she practiced, brought nearly one hundred babies into the world. In her blessing she was promised success in her work and this promise was fulfilled. — Marie Parker Larson and Vina Parker Baird

Rebecca Pritchett, wife of James M. Pritchett, arrived with her family in Fairview, Utah, in 1865. She became the first Relief Society president in that community and as such the duties of caring and administering to the sick fell to her lot. In the spirit of love and charity, Mrs. Pritchett performed her service as midwife in Fairview for many years. — Burdella Terry

Mary Elnora Vance Larsen, born July 22, 1870, married Niels Lewis Larsen November 5, 1891. Mrs. Larsen received professional training in nursing and midwifery and practiced for many years in Fairview. During the period from September, 1898 until 1918, she brought into the world one hundred and one babies. Mrs. Larsen died March 27, 1960. — Burdella Terry

Elvira Euphrasia Cox Day was born May 19, 1864, in Fairview, Utah, of 1847 pioneer parents. Her mother, Elvira Pamela Mills Cox, born November 2, 1820, in Ohio, was a midwife by special calling and unusual aptitude. Undoubtedly this mother instilled an ardent desire in her daughter, Elvira Euphrasia, to also become a midwife for Euphrasia attended the Brigham Young Academy where she studied to become a school-teacher. July 3, 1884, this young woman married Eli A. Day and subsequently became the mother of five children. She taught school for a time, but devoted many years in the service of her community as midwife. Mrs. Day died October 7, 1944. — Burdella Terry

Lucinda Elvira Howd Murdock was born June 30, 1850, in Salt Lake City, to Simeon F. and Lucinda Morgan Howd. Her

practice but served less as a midwife. Her next move was to East Ely where a maternity home was located. In 1932 a new brick home in Central Ely was furnished which became the Windous Maternity Home. No patient was ever turned away—a misguided girl, a squaw or the greatest lady were all treated alike. On November 1, 1959, at Ely, Nevada Margaret Christina Windous, who had dedicated so much of her life to those who were ill, passed away.

—Effie O. Read

Laura Davis Mangum gave the following information concerning the pioneer midwife who attended her mother when she, Laura, was born on January 29, 1887. The Henderson and Davis families were among the settlers who built homes in the remote section below the beautiful hills of Bryce Canyon in southern Utah. John Davis was a cowboy in his own right and also superintendent of the Kanarra Co-op Cattle Company. He fell in love with and married Annie Henderson. When their first child was about to be born, Annie sent her husband for "Grandma Nielson," a midwife who lived down the creek about four miles. He rode a bronco and took along a gentler horse for her to ride back. When he delivered the message Grandma Nielson asked him to wait while she put on extra skirts to keep her warm. Each skirt was fastened by a large button on the belt at the back. When they arrived at the gate Mrs. Nielson told Mr. Davis she had forgotten her satchel, which contained the articles she needed. When he returned with it Grandma was nowhere in sight. She had ridden off on the bronco. Fearing that the horse would throw her he hurried after her as fast as his animal would go. Along the way he saw one of her skirts in the snow, further on another, and still further on a group of men laughing at the top of their voices. He knew Grandma Nielson had passed them. When he arrived home there was Grandma Nielson attending his wife and soon the child was born. Upon inspection, Mr. Davis found the contents of the satchel to be a pair of scissors and a ball of twine.

When Grandma Nielson passed away Mrs. Caffall was midwife in this small settlement. Both were determined, dependable women, and in spite of their lack of formal training, they served this isolated area with remarkable success.

Finis Heminway Fife practiced midwifery in Cache County between the years of 1870 and 1890. She was noted for her remedies made from many of the medicinal herbs, and generally achieved success in treating her patients. — Leona Hawkes

Adelia Cooley Parker, born March 11, 1874, in Kanosh, Millard County, Utah, was the fourth daughter and fifth child of Osborn Benjamin Cooley, and Frances Isabell Rodeback Cooley, early pioneers who suffered many hardships in the settlement of Utah. Their

at death. She had faced and aided in the last sad rites in many instances. She could and must face this final separation even though tears flowed and those who called her "Mommie" all their days, knew she would never return. Away from their clinging arms, she set about to take up her lonely life without husband, without Anna, without all those beloved children, knowing too well the parting was final.

Only sixty-five, not old as we view age today, but spent and weary, she failed fast and in a few short months she died March 15, 1883. She is buried in the little cemetery at Toquerville, among the scores of friends and neighbors who have preceded her, among the many who have since followed. Her husband and Anna returned to St. George years later to spend their last days in the temple there, and it was here he died in November 1906.

There are some still who remember her. Those who can tell of her life and action and beneficence. There is no posterity to verify facts or figures, no one to dispute their significance. No one remembers her girlhood, not one can add to stature or delete from it. It stands alone. All they can say is she was an angel of mercy. No obituary, no history, no framed citation — perhaps she would want it that way. The great are silent. She rests in eternal peace. No one ever called her mother, or granny, or auntie or sister. She was neither. Just "Mommie" a title that held all the endearments of family and community, and one that lingers on in reverent memory.

—Bertha A. Kleinman

"REGULA"

*I cannot strew your velvet bier when you are sleeping there,
And other hands must fondle yours and plait your silver hair;
But I shall know though far away, the halo of your brow;
Let others eulogize you then, I want to tell it now:
I know your four-score years and more, their blest unwritten scope,
How test and trial have brimmed them full but cannot daunt your hope;
I know the harvest of your years, how never idle day
Seeps through the sun-dial of your age; let others waste who may.
I know your empty yearning years with all your treasures gone,
The heartaches and the loneliness, yet only good lives on.
I know the garden you have sown, so rich in every hue,
How one by one the blooms have fled and left the thorns for you.
Few roses strewn upon your path have eased your weary tread,
But springing where your feet have pressed, they bloom for us instead.
You who have braved loss after loss and eased so much of pain
Your loved ones wait your mothering arms to hold them close again.
Bertha A. Kleinman*

Regula Benz, daughter of Heinrich and Elizabeth Long Benz, was born 1 July 1839, in the Village of Wininger, Near Zurich,

Switzerland. She was the third child in a family of four, Johann Heinrich, born in 1833; *Anna* in 1836; and Anna Barbara in 1846. The mother kept a loom in her home and was very skillful in weaving silk. This art she taught Regula and Anna who toiled early and late to attain the perfection demanded by their mother. She would not permit them to go into the factories of Zurich. These two young women heard the gospel as taught by visiting missionaries and were baptized 29 April 1854. They immediately began to make preparations for migrating to Utah and the following year crossed the Atlantic and joined a company of Saints headed for Deseret.

Previous to this time John Conrad Naegle and his half-brother, Conrad Kleinman, had settled in Lehi, Utah County, Utah. John had made a considerable amount of money in the gold fields of California and added to it from the products of a large Spanish grant of land he had purchased in San Jose. He used this means wherever he could to help build up the Church or care for her people. He was especially interested in German emigrants who had no one to care for them. They were brought to the Naegle home where food and shelter were provided until they found employment and began their own home-building.

Regula Benz and sister Anna were brought to this home where they found looms and work a plenty for their skilled hands. Besides weaving for the family they served people of the neighborhood who brought wool for cloth for their best clothing. Regula married John Conrad Naegle as his fifth plural wife. Anna married Conrad Kleinman as his second wife. Conrad Kleinman had married Elizabeth Malholm in Indiana before he was converted and moved to Nauvoo. "Mommie" Kleinman, as she was affectionately called had no children of her own and found surcease for her longing in caring for children of other mothers. With a warm heart, much good sense, and a native ability, she became expert as a midwife and cared for the sick and ailing wherever needed. Often she would take Regula with her.

While living in Lehi Regula gave help in sickness wherever needed but felt no call to spend her time in this service. It was a critical experience she had in 1869, in the Buckskin mountains on the rim of the Grand Canyon in Southern Utah, that awoke in her a dedication to a life of mercy. In 1864 or 65 John Conrad Naegle and Conrad Kleinman were called to move to Toquerville, near St. George, Utah. The soil and climate here were found to be excellent for raising grapes, and these two men, raised in the vineyards of Germany, were directed to build a distillery to furnish wine for sacrament service in the Church and to provide alcohol for the preservation of medicines in drugstores throughout the territory. John C. Naegle had amassed immense holdings in cattle and horses which he now moved to the Kaibab forest, on government reserves, in the Buckskin mountains. There he built a large comfortable home and

It was at this time that the Church of Jesus Christ of Latter-day Saints was again requesting the Relief Societies in the various wards of the church to send at least one member to attend the class covering nursing and obstetrics which was being held in Salt Lake City under the supervision of Dr. Romania B. Pratt. Life in the Windous home began to change, for Margaret, to her surprise, was the one chosen from her area. Such an important assignment with only a limited education was no easy task; and first of all what was she to do with her eight children? She decided to take four with her to the city and leave four at home. When she returned to Nevada after completing the course, she learned that no certificate had ever been issued in that state for midwifery. Not being easily discouraged, Margaret went before a board of doctors and took a stiff examination. With their permission she began to practice. Subsequently she enrolled with the Chautauqua School of Nursing and received a certificate from them. It was on the 24 of July of the following year that she delivered her first baby. Mrs. Windous patients were of various nationalities including many Indians. Her faith in God went hand in hand with her work. On one of Apostle David O. McKay's visits to Preston he gave Mrs. Windous a special blessing, saying, "If you prove faithful to your Heavenly Father and work with the priesthood of this Church, you will be blessed to the extent that you will never lose a mother." This promise was truly fulfilled. In the course of forty-two years of service, she delivered more than one thousand babies, including fourteen sets of twins.

Mrs. Windous, in recalling some of her experiences said, "A woman had given birth to her baby, but all was not right. I was sent for and before seeing the patient I was frightened and wondered if I could help. As I stepped to the bedside all fear left me and I knew what the trouble was. It seemed as if Dr. Romania Pratt was standing beside me telling me again very thoroughly what steps to take." Day and night she made lonely trips across the desert roads going many miles to different ranches.

By 1916 Mr. Windous was busy planning a new home with several bedrooms to accommodate his wife's growing maternity practice. In 1914 telephone service came into the valley which was very helpful in her work. In 1918 the flu epidemic spread across the nation and Margaret's patients numbered more than two hundred. She was an angel of mercy indeed as she went about doing something for each one, then leaving instructions before going on to the next home. On the 19th of September, 1923 her husband died but even without his help and comfort she went bravely on. Finally a decision was made by her to sell the property in Preston and move to Ely, Nevada.

In 1927 Margaret took over the Dr. Buckle hospital, sometimes spoken of as the White Pine Hospital. She went on with her nursing

Mary Elizabeth Lee Lamb was born in Harmony, Kane County, the daughter of John B. Lee and his wife, Caroline. Caroline was a midwife and proved a valuable asset in the various communities in which she lived. Often Mary Elizabeth, her daughter, would accompany her mother and assist at the birth of a child. She possessed a talent for bringing relief and comfort to the suffering, and was never happier than when called upon to help someone in need of such services. Soon her reputation had her traveling to the homes of the pioneers in the area in which she lived and her record shows that 462 babies met life safely in the hands of this competent woman. Her determination to heal made her refuse to give up even in times of crisis, and many people who were seriously ill found health and happiness through her tender nursing.

From Scootumpa the Lee family moved to Sweet Water Dairy and it was here that Mary Elizabeth met and married Charles Lamb, the marriage taking place November 4, 1878. From then on her life was one of adventure as they traveled from place to place, settling on lands in Colorado and Arizona. She was the mother of eleven children and lived to see ten of them married. Soon three of her daughters died, and at the beginning of the World War II, her youngest son, Clyde, joined the ranks but died en route to Europe, taken by the dreaded flu. Mary Elizabeth, although reaching an age when most women retire, called forth all her nursing abilities. From place to place she went saving lives where others would despair. Truly she came into the homes as an angel of mercy. "A frantic call for help came. A mother with four tiny girls and a baby boy just two weeks old needed her. Of course Mary would go; she always did. 'She can't possibly live,' the doctor told her when she entered the home. 'It's a darn shame too, with all these little kids.' Mary thought of her own little grandchildren left motherless so young. 'She's got to live,' she said determinedly. Night and day she worked, hoping and praying—at times despairing. But one look at those little ones, so small and helpless, renewed her courage and determination. Exerting almost superhuman endurance she won that fight against death to give these children that of which her own grandchildren had been deprived." — Minnie Lamb Wheeler.

Margaret Christina Arnoldus Windous was born August 28, 1870 in Moroni, Utah, a daughter of Hans Jacob and Inger S. F. Sorenson Arnoldus, pioneers of 1868. Shortly after her eighteenth birthday she married Thomas Christian Windous. In 1899 they accepted a call to help colonize White River Valley in Nevada. It was in this sparsely settled area of Preston that Margaret first felt a strong desire to become a midwife, having witnessed the suffering of an expectant mother who had no trained woman to assist her at the birth of her child.

his wives, who by 1868 were all now in Toquerville, took turns during the summer months caring for the Naegle boys and hired men on the ranch.

Regula's first child, Joseph, was born in Lehi in 1863. A second child, Elizabeth Ann, was born in Toquerville, 13 November 1865 and died the same day. The summer of 1869 Regula was preparing for another child. This is the story as she told it to me.

"She was tired and looked forward to a summer in the mountains where it was cool and at times quiet and restful as the men were often absent for days. Guests arrived occasionally but seldom stayed more than a day or two. Late in June the men were all on a distant roundup. She was alone with her son Joseph, six years old, and the nearest neighbor was a mile away. One day toward evening she felt her time had come and taking Joseph by the hand walked to the neighboring cabin, only to find the woman there ill and unable to go to the ranch with her. The woman did promise, however, to come early in the morning if able. Regula trudged back again to face her ordeal alone—no, not alone, she said, for she knew in time of crisis prayer would bring sustaining power, strength and protection. And so it was. When the neighbor arrived the next morning she found the wee son and little Joseph asleep and Regula resting nicely. This experience intensified her understanding and sympathy for others in distress and her life now was devoted to the sick and needy."

This ranch-born boy, named Hyrum, was killed by a bear in early manhood in the Pacheco mountains, Mexico. Two more children were born to her in Toquerville. Babies of her own did not keep her from caring for others; the beautiful cooperation among the Naegle mothers always found one of them ready to care for Auntie's little ones when a call for help came. Some friends say part of her success in handling cases came from the basket of nourishing food she invariably carried with her — broths and tasty dishes for the mother and always cookies for the children. She did not minister to local families only, but to those on scattered ranches and homesteads, often staying for days to do the housework and care for the family until the mother was able to take over.

Regula did not make a record of the many little ones she welcomed into the world or the many nights she sat up with the sick. She was an officer in the Relief Society all the days of her life in Toquerville and considered this work part of her Relief Society duties. Regula was staying in Salt Lake City in the home of her nephew, Orsen, when their first child was born. The doctor in attendance complimented her on her skill and tender care of the patient.

In the late 1880's, Mr. Naegle moved part of his family and livestock to Mexico and settled at Pacheco. Regula was with him there and no doubt, she carried on with her work as midwife. After her husband's death in 1899, Regula returned to Utah and spent the rest of her life working in the Temple, the last years as an ordained

worker. She spent her summers with her last living child, Frances Harmon. In 1913 Frances was pregnant with her seventh child. As the seventh month drew near complications set in. The skill of doctors and nurses in the Latter-day Saint Hospital could not save her or the baby. Regula had now lost all of her four children, each in the prime of life. At the cemetery she experienced the calm of the healing power contained in heavenly music. I can testify to this as I stood by her side and had the same experience. John J. McClellan, a close family friend, had brought to the burial five violinists. When ready to lower the coffin the violins poured forth wave after wave of the most heavenly music. Auntie said she was not aware the coffin was being lowered or the grave covered in, for as the music played she was wafted up and up with the spirit of Frances by her side until she reached the realm beyond. To the mother, this child was never buried, and for the remaining years of her life Frances, in spirit, was always near her.

Regula Benz Naegle passed away in 1921 surrounded by her loved ones and many friends. — Philinda Naegle

GRANDMA BAXTER

Mary Tyndale Baxter Ferguson was born in Glasgow, Scotland, February 12, 1826, the daughter of Dr. John Tyndale, a Reverend Divine of the Secession Church, and Magdalene Anderson Haethen Tyndale. Her mother was a widow with four children before her marriage to Dr. Tyndale. Mary was the only child of this union. Her mother being very ill the little girl was placed in the care of the hired nurse, Agnes Reid. After a long illness Mrs. Tyndale passed away and the following year Mary's father died. From that time on she was reared in the home of Mrs. Reid and grew up to feel that her foster parents and brothers and sisters were as close to her as her own blood relations.

The following sketch of her life is taken from a letter written in 1881 to her youngest daughter, Victoria Deila Adelaide Baxter Blade, which was put in the Jubilee Box of the Relief Society of the Church of Jesus Christ of Latter-day Saints:

Spanish Fork, Utah

February 25, 1881

... Mrs. Reid was a good, kind mother and brought me up in the fear of the Lord. I was sent early to school, but my health was very bad until I was twelve years old, after which I had excellent health until the present time, with the exception of the ague when I was in St. Louis. I was given a good education under the direction of my uncle, Andrew Welsh, who came often to see me and urged me to go with him and make my home with his family. Up till this time, I never knew that Mrs. Reid was not my own mother and

Lehi. Here, Andrew A. Anderson, one of the sons, who was then well along in his sixteenth year, grew to manhood. A romance developed between Andrew and a young Scottish convert whose name was Mary Smith. In July, 1837 they were married in the Endowment House and after living in Lehi for a time moved to Smithfield, Cache County, Utah where their third child, Almira Mae, was born. Here Mae, as she was called, attended school to the age of fifteen when she obtained employment in a cheese factory. While working there she met David William Nelson, whom she married December 9, 1880. They made their home in Smithfield and in the following nine years four children were born to them, one girl and three boys. The girl, their first child, died in infancy of whooping cough. Shortly after the birth of the third son, Mr. Nelson passed away leaving Mae to support the family. She sent her three sons to Rexburg, Idaho to stay with her parents while she went to Frisco, Utah to accept a job that had been offered her.

In Frisco, Mrs. Nelson's brother was chief chemist for a mining company, her sister's husband was manager of the company's boarding house and two other brothers also worked at the mine. A year later she became head cook at the company restaurant where some two hundred miners had their meals. There was no drinking water available at the mine and all such water had to be shipped in by railroad. Once a cargo of contaminated water was received and many of the men and women came down with typhoid fever. Mae also contracted the disease and barely escaped death. Not long after her recovery she was stricken with appendicitis and having no competent surgeon in the community the appendix broke. Miraculously, Mae recovered, but being greatly weakened she returned to her parents' home in Rexburg where she gradually regained her strength. It was at this time that Mrs. Anderson encouraged Mae to study obstetrics and, seeing the wisdom of this advice, she went to Salt Lake City and studied under Dr. Romania Pratt until she had completed the course and received her license to practice.

During the following years, Mae was instrumental in bringing into the world many babies in Rexburg and other towns within a radius of ten to fifteen miles. In summer she traveled in buggies and wagons and in winter in open sleighs. She moved to a farm in Burton for a short time where she enjoyed a period of rest; but it was not long until she was again busy in obstetrical work. It is estimated that Mrs. Nelson gave thirty years of her life to the service of her community. Before she began her practice she was set apart and blessed by one of the general authorities of the Church. While living in Rexburg, Mae was president of the Second Ward Relief Society and a member of the Relief Society Stake Board of Fremont Stake. She died August 30, 1932. — Andrew A. Nelson

old brown satchel, sometimes riding her horse, Mag, but more often riding in a heavy wagon with no springs; then again only the running gear of a wagon, a two-wheeled cart pulled by a mule, a span of horses too tired to hurry, or a pair of high steppers that made her wonder if they were running away over the rough, dirt road. Other times the mud was so deep the wagon was almost stalled and Harriet would get out and hurry on in mud up to her shoe tops. To Harriet it was a call to duty for which she received \$5.00, this included taking care of the mother and baby for nine days. Seldom was her pay given to her in cash, usually it was eggs, butter, lumber or bricks, or a little pig, and often it was just a promise. She brought over a hundred babies into the world and very few died. She had gone wherever there was sickness, even when the father had the gout or little boys had eaten too many green apples. It was "Aunt Harriet" who gave the castor oil or liver bitters.

When death came, the coffin had to be made of pine boards and covered with cloth, neatly fitted and tacked on. The clothing was made by the women, and many times it had to be finished through the long hours of night because there was no way to preserve the body before burial. This work often became Harriet's responsibility. When the influenza epidemic of 1918 came to her people and to her own home, Harriet was too tired and worn out to fight any longer the battles of life, and on April 26, 1920 she went to her reward, loved by many and mourned by all. — Harriet B. Sorensen

Laura Melvina Leavitt Knight, daughter of Lemuel Studvant and Laura Melvina Thompson Leavitt was born August 4, 1851, in Tooele County, Utah. Her father was born November 3, 1827, in Canada and died October 13, 1916, in Santa Clara, Washington County, Utah. Mrs. Leavitt was born December 18, 1833 and died October 8, 1862. Laura Melvina married Samuel Knight on March 4, 1872 and they made their home in Santa Clara. When she was called by the priesthood to become a midwife in her later years, Laura was set apart and promised that if she would honor her calling she would be greatly blessed. Mr. Knight took her to Mesquite, Bunkerville, St. George, Gunlock and other nearby towns where she brought many babies into the world. With the fee of \$5.00 she received from each confinement, when the patient was able to pay she helped with the support of her large family.

Almira Mae Nelson. On October 31, 1849, Andrew Solva Anderson and family who had traveled westward with many others in the *Ezra T. Benson* company, arrived in the Valley of the Great Salt Lake after a long and tedious journey from Illinois. With his wife and three sons, he settled in the vicinity of the present town of

when the truth of my parentage was told me, it was a source of great grief to me for I loved her and never knew any other and refused to leave her. I remained in school until I was sixteen and then went to work in the silk factory for three shillings a week. After awhile I went to the Steam Loom Factory where I made good wages and from that time, made my own living and never took a cent more from my uncle. Mrs. Reid's husband was killed in the coal mines when I was three years old and she had no money to care for her family except what she received for my care . . .

I was always religiously inclined and always went to church and Sunday School. When I was seventeen I became a member of the Relief Church, was a Presbyterian. I was also a member of the Ministers' class . . . I was appointed president of the Missionary Society, the object of which was to collect funds to send to ministers in Africa . . . I did not know then that we did not have the true gospel. That was in 1844 and we had not heard of a Prophet being raised up. In the fall of 1845 my sister Catherine and her husband joined the Mormons and I felt very bad about it . . . I began to investigate and search the Bible and the more I tried to convince them of their error, the more I, myself, was convinced that the Lord had indeed raised up a Prophet. I was going with a young man when I first heard the Gospel preached and he told me that if I joined the Latter-day Saints, I should lose his society. I became fully convinced of the necessity of baptism for the remission of sins. The members of my foster family were investigating too, but none of them ever obeyed. I was baptized the 16 of October 1846. All of my companions left me and I had my good name cast out as evil, for the Gospel's sake . . .

I am now met with the Saints in a little school room and we were laughed at and scorned by the world . . . We had good times at the conferences . . . The Saints came from all the branches, also some of the American elders. It was at one of these conferences that I first met your father. He lived at Airdrie, twelve miles from Rutherglee. He was a good Latter-day Saint and a well behaved young man. We were married May 31, 1849 at Rutherglee by Andrew Ferguson . . . Your father took me home to Airdrie where I was well received by his father and mother and also by the Saints there. Your grandmother had three children die and I was with her assisting in all their sickness. She then took sick and was in bed nearly a year. I took care of her until I was confined with my first baby, who was born March 17, 1850. He was named Henry after his grandfather who was a good, kind man.

Shortly after, my husband took sick working in fire damp in the coal mines and didn't recover for nearly a year. His father, who had quite a bit of money, offered to pay our way to America as he thought his son's health would be better. He also paid the passage of William Stevenson, wife and family. My mother and brothers felt very bad about our decision to leave and brother William offered me every inducement if I would leave the Mormons. We set sail on the 6th of January, 1851 . . . We landed in New Orleans and from there took a boat to St. Louis . . . Stayed two years, saving all we could to get our outfit to Zion . . . In the spring of 1853 we got our outfit together and started on our journey . . . I could not begin to tell of the particulars of this journey in this short sketch. My son John, was born on this journey at Black Fork, forty five miles from Salt Lake, September 6th, 1853. I was better after his birth and arrived in Salt Lake City on the 17th of September 1853. I was happy to be with the Saints in the gathering place, but we had a very hard winter with no experience in a new country and very little to eat. My husband was very discouraged and wanted to go to California where we could get a better living. He could not stand to see us suffer, but I would not leave the Church. My oldest son Henry took sick with Scarlet Fever and died January 24, 1854. I cannot tell my grief.

Father left in May for California and I was left with my two children, but I was blessed with health and worked at anything I could get to do. He was gone thirteen months. Returned with some money he had saved . . . We moved to Spanish Fork. (From 1856 to 1868 Mary gave birth to eight children.) My husband died February 20, 1869 after years of sickness.

Following the death of my husband we had a hard two years . . . Six years later I married Andrew Ferguson. Mary (daughter) died September 25, 1878 after a long illness.

I was appointed president of the Relief Society of Spanish Fork July 2, 1875 by Bishop Snell and have endeavored to magnify my calling before the Lord and the people and do take great pleasure in relieving the wants of the poor. I was also treasurer of the Relief Society of Goshen the four years I lived there. I have also acted in the capacity of midwife ever since 1864 and have never lost a case up to this date. I have been successful in administering remedies to the sick, both young and old, and for this reason I wish to apologize for the imperfections of this sketch, for at this time there is a great deal of sickness among the children, lung fever and some diphtheria and I am called

for people to help with the colonization of the Snake River Valley in Idaho. When they arrived in what is now Lyman, Mr. Galbraith built a one-room log house for his family and cleared a section of land. Margaret was sent out to work when she was nine years old, earning a very small wage for her labors.

On the 11th of December, 1893 Margaret Ann became the wife of Luke Briggs and of this union eight children were born. While they were still young, Mrs. Briggs took a course in obstetrics and nursing in Rexburg, Idaho under the supervision of Dr. Romania Pratt Penrose. Her husband died March 16, 1936. On April 11, 1943 Margaret Ann married Karl Meng. Having gained considerable experience working with doctors and in the hospitals of Idaho, she was able to contribute much valuable help in caring for the ill. She suffered a stroke January 1, 1960 which brought to a close a medical career covering a span of thirty-six years. On March 13, 1962 Margaret Ann passed away, leaving a large posterity and a host of friends to mourn her loss. She was in attendance at the birth of nearly all of her thirty-seven grandchildren.

Harriet Amanda Hoyt Bowers, was born October 16, 1850, in Salt Lake City, Utah, the first child of Israel and Clarissa Miller Hoyt. While still a small child, her parents moved to Salt Creek, which was later named Nephi. Here she spent her childhood and girlhood, and on June 5, 1869 was married to Isaiah Bowers. This same year the young couple went in a company with her parents to answer a call to the Muddy Mission. The mission was of short duration as it was found that it was in Nevada territory and the question of taxes caused President Brigham Young to release the people to go back to their homes, but those who had disposed of all their holdings in the North were advised to go to Long Valley.

The Hoyts and Bowers followed their President's advice and settled in what was known as Winder, later called Mt. Carmel, where they were counseled to unite in an organization called the United Order. There were some who did not want to join, hence, people who wished to belong moved up the valley a few miles and built a town they called Orderville. Each family had their own home and cared for their own families, but ate at the dining hall and had all things in common.

Harriet was called by President Brigham Young to be a midwife for the people of Orderville and was set apart by Erastus Snow. She received her training from Dr. Priddy Mceeks and from him she learned the uses of herbs and roots. Her famed Liver Bitters and Cayenne Pills were used in most every home in Long Valley. Harriet's calling not only included the people of Orderville, but the area of upper Kanab to Pipe Springs and to Moccasin, Arizona. Whenever a call came for her services, she would leave immediately with her

On September 28, 1849, Sarah received a certificate for midwifery and nursing from Maggie C. Shipp, M.D., and on October 1, 1894, was licensed to practice obstetrics in the Territory of Utah in which capacity she was to deliver over 400 babies with the loss of only one mother. On April 8, 1896, she was married to Peter Carlos Cornia and became the mother of four children. She passed away July 4, 1939.

Mary Ann Limb Young was born in Beaver, March 20, 1871, to Frederick Limb and Mary Ann Harris. She desired knowledge of all kinds and during her college years worked hard to earn her board and room. At one time, when working at a local laundry, her fingers were badly crushed and burned by the mangle and had to be partially amputated. On June 28, 1893, she was married to LeRoy Wheeler Young and they made their home in Fremont. Mary studied obstetrics and nursing under Dr. Hannah Hyldahl Sorenson in 1894, and, after receiving her certificate, gave all the assistance possible to those residing in her community, along with caring for her growing family and ailing husband.



Mary Ann Limb Young

Later Mrs. Young moved to Huntington, Emery County, and here her greatest work among the sick was carried on. In 1898 she went to Salt Lake City to gain further knowledge, studying under Dr. Ellis Shipp. She returned to her home with high honors, having passed the test given by the Utah State Board of Health. She is credited with saving many lives and was the midwife at the birth of hundreds of babies.

Mrs. Young is now 91 years of age and is residing in a neatly built cottage on the banks of the Feather River and Lake Almanor in Chester, California, with the beauty of towering pines, graceful flowing rivers and shimmering lakes among the high Sierras.

— Ida M. Sealey

Margaret Ann Galbraith Briggs Meng was born September 22, 1877, in Smithfield, Cache County. When she was six years of age her parents answered the call of the Latter-day Saint Church authorities

out so much. And in all I do, I ask for wisdom and understanding and His Blessing to be upon me, for myself — I am nothing. And I here testify that I know the Lord has spoken from Heaven, in this, my day and that Joseph Smith was a true prophet . . . Now I shall close this and hope that whoever may receive this short sketch will overlook the imperfections and receive them thankfully, for it is a great blessing to have parents who have received the Gospel and have remained steadfast through privation and hunger, and have labored diligently to help make Zion blossom as the rose . . .

The following tribute was paid Mary by Kate B. Hughes of Spanish Fork, Utah: "Grandma Baxter was born in faraway Scotland. My first recollection of her was when I was a girl of fifteen years. She moved here from Goshen, Utah and was a neighbor to my mother and father. We soon became great friends and from this a lasting friendship sprung, which endured through all the years. True and lasting happiness comes through service and love. These are the words of the Master. She followed His teachings because the hour was never too late, or the night too dark that she did not go and bring comfort and care to those in need . . . I have accompanied her many nights into homes of sorrow and poverty. She was not only doctor to everyone, but mortician as well. She would do everything within her power to alleviate suffering and should her efforts be in vain, she would prepare them for burial. All of these services were given free with no thought of recompense. If someone needed help and comfort she knew she could give of both to them."

MIDWIFE — FORTY-FIVE YEARS

Sara LaDuc Pope was born July 21, 1835, at Saint Cesaire, Montreal, Canada, the daughter of Charles LaDuc and Marguerite DuFaut. With his wife and two children, Charles and Sara, who was then nine years of age, Mr. LaDuc emigrated from Canada to Vermont, U.S.A., and thence to Wisconsin. Being members of the Roman Catholic church it was the desire of Marguerite that her daughter become a nun, however, Sara exercised her initiative and married Robert Pope who had arrived in America from London, England, where he was born. He was a member of the Church of England. Two years later the young couple moved to Minnesota where they first heard the Latter-day Saints missionaries, were converted, and baptized. Desiring to join with the body of the Church in Utah, Robert, Sara, and two of their three children, Charles age six, and Robert age seven months, completed the journey to Salt Lake Valley in 1858, and proceeded to Farmington, Davis County. The other child Hattie Ann, two and one-half years old, died and was buried on the plains.

Sara had a natural aptitude for nursing and although she had never received special training Brigham Young recognized her ability along this line and set her apart as a midwife and nurse. In the fall of 1864 the Pope family moved to St. Charles, Idaho, but in the spring of 1870 returned to Utah where they were called to help with the settlement of Randolph, Rich County. Here they operated the first store in the community. After three years they moved to the Bear Lake district, living first in Laketown, Utah, thence to Fish Haven, Idaho. Again they engaged in the mercantile business and Robert also served as first Bishop of Fish Haven Ward. When the Relief Society was organized May 6, 1878, Sara was made president, a position she held until June 27, 1881 when a move was made to Garden City. There she served as Relief Society secretary.

Again the Pope family was called to settle a new section of the territory and this time they moved to Ashley Valley in the Uintah Basin. Sara was industrious, economical and very capable. Although she had been reared in a home of luxury as a child she accepted without complaint the strenuous work of pioneering on the western frontier. She was a very good seamstress and at the age of eighty was the recipient of first prize for her needle work in three State Fairs held in Salt Lake City.

Through practical experience and the study of the best medical books available to her, Sara acquired valuable knowledge in nursing, midwifery and general medical practice. When a law was passed requiring a certificate for the practice of obstetrics she went to Salt Lake City and passed the examination. Sara kept a record of the babies she brought into the world until they numbered five hundred, then the entries stopped, but she continued her work for many more years. It is estimated that she served in the capacity of midwife and nurse for forty-five years. Eleven children were born to her, all of whom reached maturity with the exception of the child who died en route. On December 13, 1918, at the age of eighty-three years, Sara Pope passed away at the home of her youngest daughter, Sara Adell Hunting in Vernal, Utah. — Leone C. Loveland

LEONORA

Born in Liverpool, England, September 11, 1840, *Leonora Cannon Gardner* was the daughter of George and Ann Quayle Cannon. When Leonora was two years of years of age, the family left England for America. Her mother died and was buried at sea. Leonora came to the Dixie Cotton Mission in 1861 with her brothers, David and Angus Cannon. She became the plural wife of Robert Gardner in 1863. According to the journal of my father, Jeter Snow, Bishop of Pine Valley Ward, Leonora was set apart as a midwife and nurse, March 1894, after having completed a course of study in obstetrics taught by Dr. Ellis R. Shipp. For many years she delivered most of the babies

and Mary Ann Manhardt. Her father was the first Bishop and later the town was named in his honor. After living in Spanish Fork for a short time during the "move south" Mr. Draper moved his families to Moroni, Sanpete County and here Artemesia grew to womanhood. At the age of twenty-two she became the wife of Ephraim Andersen, son of Peter and Bergetta Christensen Andersen, on August 24, 1879. Her father performed the ceremony. Mrs. Andersen's religious activities included serving as an officer in the Retrenchment Society, later known as the Young Women's Mutual Improvement Association, and Counselor to the president of the Ward Primary Association. She became the mother of four children, three sons and a daughter.

Due to overwork in the mountains her husband's health began to fail and it was obvious that the responsibility of providing for the family would soon be hers. Accordingly, in 1891, leaving the children and her ill husband in the care of relatives, including the grandparents, Artemesia went to Salt Lake City and there studied diligently, taking a course in obstetrics in the school taught by Dr. Ellis Shipp. When she completed the course she received a license. For many years she traveled with horse and buggy, as her practice included most of North Sanpete County— Mt. Pleasant, Spring City, Chester, Wales, Freedom, Fountain Green and Moroni. At one time she attended at the birth of four babies each in different towns in a twenty-four hour period. She was lost in a snowstorm overnight, and on another errand of mercy, was nearly drowned while fording a stream in high water time.

While the Kickapoo Indian Medicine Show, was playing an engagement in Moroni, Pete Bove and his wife Sky-Bright, members of the troupe, were staying at the Eliason Hotel. On Christmas Eve, 1893, Artemesia was called to serve as midwife when their infant son was born. They named him Joseph Sky-Bright. This faithful pioneer mother helped as cheerfully the needy as well as those in better circumstances. She was affectionately known as "Aunt Art." For many years she served as town doctor. During her lifetime it is estimated that Mrs. Anderson brought into the world twenty-five hundred babies, the last being twins, when she was eighty years of age.

On the 1st of September 1940 "Aunt Art" passed away at the age of eighty-three years. People came from far and near to pay homage. Services were held in the tabernacle at Moroni, Utah.

— Minnie B. A. Blackburn

Sarah Hannah Reed Cornia was born November 27, 1869, at Bountiful, a daughter of Sarah Jones and William Tindall Reed. The family moved to Woodruff in 1873 and built their home near the Bear River where Sarah had many opportunities to see and talk with the Indians of the area. She taught school in Woodruff in one room of the old adobe opera house.

be best to leave his little son, a year and a half old, in the care of his sister who had cared for the baby since his birth, but Elizabeth's action was swift and furious: "You can take me home to mother. If I am not fit to tend your baby I am not fit to be your wife." He brought the child home. In preparation for her marriage, Elizabeth had spun yarn, woven and made three dresses for herself, and after assuming the care of the children she cut two of them up to make dresses for Philip's daughters. She was always a good mother to them and loved them as her own.

In the year 1891 the Hurst families moved to Old Mexico settling in Colonia Dublan. Apostle George Teasdale, who was the presiding Elder in the Mormon colonies at that time, set Elizabeth apart to aid the women who were bearing children. He promised her that she would have inspiration to know what to do when things went wrong. Always Elizabeth called in Elders to administer to expectant mothers. When Dr. Ellis Shipp arrived in Mexico to teach classes in obstetrics and nursing Elizabeth availed herself of the opportunity to attend and gained much valuable information from them. She was the doctor for all the Hurst families, delivering babies and tending to their other medical needs. For twenty-one years she lived in Mexico, being a widow for half that time.

In 1911 Elizabeth left Mexico and went to Colorado to visit her eldest daughter. In February 1912 she moved to Grayson, Utah, later called Blanding, where she nursed the sick until strength and eyesight failed. One incident related by Luella Hurst Rogers states; "Grandma had a set of rules she lived by. She was always honest in her dealings. This is a little story to illustrate the point: She made an official call at the doctor's and paid him for the call. The next month he sent a bill. She was indignant. She knew she had paid it. She said, 'I'll have to prove it to you. I went straight to the store after I left the doctor's and bought some black silk to make me a new dress, and you know I didn't buy me a new dress when I owed a bill.' Those of us who knew her never questioned it."

Elizabeth Hurst was always an active member in the Latter-day Saint Church having served in the Relief Society since she was seventeen years of age. She often helped with the making of burial clothes and was called "the shoemaker of the dead" because she made shoes for those who had passed away. Many times she substituted for the undertaker. In the spring of 1913 her youngest son came to Blanding and together they made a new home. On July 26, 1942, Elizabeth Wilcox Hurst passed away after a long and useful life.

— Ruth Hurst Redd

Artemesia Draper Andersen was born August 20, 1857, at Draper, Salt Lake County, Utah, the daughter of William Draper, Jr.,

in Pine Valley and in many of the surrounding settlements. Summer or winter, day or night, wind, rain, hail or snow she never refused to answer a call. She usually walked to the home of her patient regardless of the weather, and always carried a brown leather satchel the contents of which was never known to her children. When she was called to go to one of the settlements, someone would come for her with a team and wagon or a buggy, if not it was necessary for her to find someone in town who would take her to her destination. Often she would ride with the mail carrier. At times in the winter when the snow was deep her transportation would be a bob-sled. In those days women were kept in bed at least ten days, and Leonora always stayed the full time to care for the mother and baby. At first she received three dollars a case, later it was raised to five. She was very successful in all her work. At one time she delivered a premature baby weighing two pounds, but through her faithful care and the help of the Lord, the baby lived. Besides caring for mothers and babies, she usually knew what to do for children's diseases. She was diligent in keeping a record of the important events in the life of her husband, but failed to keep any record of the number of births at which she officiated. — Almira Snow Lang

FROM THE "STATES"

Adaline Knight Belnap was born May 4, 1831, in Perisburg, Cataaugus County, New York, the daughter of Vinson Knight and Martha McBride. She married Gilbert Belnap at the age of fourteen, December 2, 1845. When the Saints were driven from Nauvoo, Adaline and her husband went to Winter Quarters where they remained until 1850. Joining the *Warren Foote* company they started the trek to Utah with two children; one was buried on the plains. On the 17th of September they entered Salt Lake City, then proceeded to Ogden where a home was established. In the spring of 1868 they moved to Hooper.

On April 6, 1871 Adaline was made president of the Hooper Ward Relief Society and this position she held for thirty-six years. At the same time, and many years prior to this appointment, she served as midwife and nurse. She was a student of a Dr. Powers and received a certificate to practice from him. Her first experience with a confinement case was when she was eighteen. Although the mother of three children, she had never been present at the birth of another woman's child. A neighbor was about to give birth to twins and Adaline, with the assistance of one other woman, was called in to take over. The lady overwhelmed with the task, said, "I am going to the door and just scream." Adaline answered, "You are *not*, you are going to help me with this woman." The double birth was successful.

When the ill-fated *Martin handcart company* arrived in the valley Adaline took care of some of these unfortunate people. Among them



The Midwives Satchel—Belonged to Marian M. Hand

was *Mary Gibson* whose arms were almost frozen to the elbows. Since Mary had received medical training in one of the large hospitals in London, she was able to give Adaline much valuable information. They became very fond of each other and when Adaline later needed a doctor it was to Mary she turned.

A boy died in Hooper with what was then called Black Canker and a public funeral was held for him in the ward meetinghouse. The casket was opened and everyone there passed to view the remains. Adaline said his death was caused by diphtheria but no one believed her. Within a week there were thirty-eight cases of the dread disease in the small community. Adaline went from home to home helping in every way she could. Pure alcohol was used by her as a disinfectant and not one of her patients died. On one of her trips to a confinement case she was thrown from a buggy and sustained some broken ribs; however, she continued to the home, took care of the birth and made the mother and child comfortable without telling anyone of the injury she had received.

Adaline Belnap continued her practice until she was seventy years of age. After the death of her husband she went to live with one daughter and then another. She was the mother of thirteen children and also reared an adopted boy. On June 10, 1919, at the age of 88 years this pioneer midwife and nurse passed away in Salt Lake City, Utah. — Alpha C. Crow.

Hansen, was born in Veflinge, Odense Amt. Denmark, January 2, 1859. My ancestors were good, honest people who tilled the earth. They were industrious and progressive and belonged to the Lutheran Church. My father's name was Anders Hansen and my mother's Sidsel Kirstine Rasmussen. I had a good common school education. My parents were religious and when the gospel of Jesus Christ of Latter-day Saints was brought to my home, mother understood it at once. Mother joined the Church, father never did, but was always kind to the missionaries. I joined when I was fifteen years old and worked out and earned enough money to come to Utah. I left my native land June 14, 1882 aboard the steamship *Nevada*, was thirteen days on the sea, came to New York July 3rd and arrived in Brigham City, Cache County July 12th, and to Bear River City where I have lived ever since."

Sarah Marie was married to K. Fridal June 25, 1888 in the Logan Temple. One child, a daughter was born of this union but she died when six months old. In 1903 she came to Salt Lake City where she studied obstetrics under Dr. Romania P. Penrose. She passed the examination required by law, worked three months as a nurse in Salt Lake, and then returned to Bear River City where she lived the remainder of her life. She was an ardent church worker serving in various capacities for a period of thirty-two years and also was a member of the Bear River Town Board for two years. Three hundred and eighteen babies were brought into the world by her, one hundred and sixty boys and one hundred and fifty-eight girls. Sarah M. Fridal's life of service was brought to a close December 17, 1942.

Elizabeth Wilcox Hurst was born in Manti, Utah July 13, 1851, the daughter of John Henry Owen Wilcox and Mary Young. The family left Manti when Elizabeth was two years of age, lived for two years in Ogden and then moved to Pleasant Grove where another two years were spent. By this time land was available in Sanpete County so the Wilcox family moved to Mt. Pleasant where Elizabeth spent her youth and gained her education. When she was fourteen years old she had her first experience in bathing a baby. The midwife who was waiting on the woman for whom Elizabeth was working failed to come and the mother asked the young girl to bathe the infant. Not knowing how to go about it Elizabeth ran home and asked her mother how to proceed. Soon she became quite experienced in caring for babies.

At the age of seventeen Elizabeth became the wife of Philip Hurst of Fairview, Sanpete County, the ceremony being performed in the Endowment House in Salt Lake City September 19, 1868. He had been a widower for fifteen months and was the father of five children. Shortly after their marriage Philip decided it would

for her husband's return Sarah Elizabeth received word that he was dead. During the time he was away she supported herself and children by serving as a midwife and nurse. While attending the sick during a typhoid epidemic she, herself, contracted the disease and was critically ill for a long time.

After two years believing that Loren was dead she received a telegram from a doctor in New York: "Meet Sears, dead or alive." For two months Elizabeth met every type of conveyance that came from the East. One day a thin, yellow-skinned man got off the train. At first she did not recognize him but when she looked into his eyes she knew it was her husband. He had been left for dead in a cabin in Cuba when his regiment was in retreat from a vicious attack. His transportation was paid to New York by the man who found and befriended him until he was strong enough to travel. Sarah Elizabeth nursed her husband for many weeks. "I saw the day come when his cheeks again were rosy and he was handsome and strong." But all the rest of his life Loren had sudden spells of chills and fever and it was his faithful wife who helped him most through these difficult times.

In 1907, Sarah Elizabeth completed the course given by Dr. Ellis R. Shipp and received her certificate. She passed the State of Utah Board of Medical Examiners, "certifying that Sarah E. Sears having complied with the laws of Utah to the practice of obstetrics and having passed a satisfactory examination is hereby licensed to practice obstetrics in the State of Utah." This was signed by D. C. Budge, M.D. Pres., R. W. Fisher, M.D. Sec., A. S. Condon, M.D., A. P. Hibbs, D.O., Ralph Richards, M.D., I. E. Straup, M.D., Fred W. Taylor, M.D. She also received a nurse certificate from the L.D.S. Relief Society in 1908, this was signed by: Emma A. Empey, Supt. of R. S. nurse class, Phebe Y. Beatie, Sec. of class, Ellis R. Shipp, M.D., instructor Bathsheba W. Smith, Pres. of R. S., Emmeline B. Wells Sec. of R. S.

Sarah Elizabeth Ashworth Sears departed from this life January 22, 1935 in Salt Lake City at the age of seventy-one years. A fitting tribute for her years of medical service was given at her funeral by Florence Elgren: "She brought our babies into the world and they grew up to bless her name, because they loved her and listened to her wise counsel and advice and then followed it . . . She nursed our physical ailments and many people came to her with their sorrows and problems and came away better and bigger because of her understanding heart." Patriarch Frank W. Woodbury said, "We thank thee for this our Sister, for the example she has set before us, for the truths we have learned from her and the influence she has had upon our lives." — Florence Woodbury

Sarah Marie Hansen. The following paragraph was taken from the history of this capable nurse and midwife: "I, Sarah Marie

Mary Jane Meeks Pearce was born December 2, 1851 in Potawattomie County, Iowa where her parents, William and Elizabeth Rhodes Meeks, were staying after the exodus of the Saints from Nauvoo, Illinois. She was a babe in arms when she came to Utah. While living in St. George, Washington County she met James Pearce whom she later married. Eleven children were born to her. All illnesses in the family were attended by her without the help of a medical doctor. The principal remedies used were made from herbs grown in her own garden or gathered from the nearby mountains.

When the James Pearce family left St. George answering the call of the Church to colonize Arizona, they camped first at Sunset on the Little Colorado River, then up to Woodruff, and thence to a place on the Showlow River three miles above Taylor. It was at Sunset the United Order was practiced. Mary Jane was expecting her fifth child and James hurriedly made a dugout of available material. A bed was constructed of poles and strips of rawhide, the wagon box was turned upside down to serve as table and settee in the daytime and at night as a door to keep out marauding animals. In this crude abode one of the first white children in northern Arizona was born 9 July 1878 and named Elizabeth. There was no help available except the husband and the eldest daughter Lola ten years of age. She directed them how to care for her and the baby. It was from this dugout that later Mary Jane was called to help others in childbirth. She seemed able to cope with any emergency in that wild, unsettled section of Arizona.

Mrs. Pearce became so proficient in nursing and doctoring that the county of Yavapai in Arizona gave her a certification in nursing and midwifery. She brought over one hundred babies into the world, twenty being her own descendants. Often she stayed on a case so long that James would go to see if she were all right. Mary Jane also did extensive nursing of accident cases, one being little Christine Shumway who was run over by a wagon loaded with wool. The driver was her father who passed out when he saw his unconscious daughter on the ground. Mary Jane revived the child, took her into her own home, then using her hands as a cup she dashed cold water from the irrigation ditch on Mr. Shumway. She kept Christine until she could convince the parents that their daughter would live, then the child was taken home.

"Aunt Mary Jane" as she was called by hundreds, lived until her ninetieth year and was an inspiration and a blessing to those around her. Even when her physical strength had waned she advised from her store of knowledge and experience. She nursed and practiced midwifery in both Arizona and New Mexico.

— Sylvia Pearce Young — Mildred Pearce Morgan

Patience Foster Whipple was born May 5, 1815 at Marcellus, Onondago County, New York, the daughter of Allen and Patience

Earl Foster. She married Eli Whipple in 1842, and they were converted to the Church of Jesus Christ of Latter-day Saints. They came west by way of Isthmus of Panama during the Gold Rush days of 1849 and lived in California until 1851, when they came overland to Provo, Utah.

In 1861 they were called to Utah's Dixie and settled in St. George during the first winter, but in the summer of 1862 they were asked by Elder Erastus Snow to go to Pine Valley and set up a sawmill. Here Patience spent the rest of her life. She was an excellent housewife and mother and did all she could to make a comfortable home in the little town. She seemed to be a natural nurse for as soon as she was located, she found neighbors who needed her help.

Having no doctors in these small settlements, most of the prescribing and nursing was done by one skilled in caring for the sick, and chosen by the mothers to be their help in time of need. Mrs. Whipple was well named for her patience and love brought confidence to the sick room. She served in the capacity of midwife, delivering the babies in the neighboring towns around Pine Valley. She passed away and was buried in this valley where she had spent years in the service of her friends and neighbors.

Martha Jane Coleman Southwick, the daughter of Prime and Sarah Thornton Coleman, was born September 15, 1843 in Hancock, Illinois. Her birth occurred at the time of the persecution of the Saints in Nauvoo, and when the people were forming companies to move from the city because of increasing persecutions her mother with seven children was placed in the David Evans company. They made the long trek across the plains, arriving in Salt Lake City in the fall of 1850. The Colemans moved to Lehi in 1851, where Martha Jane was baptized into the Church of Jesus Christ of Latter-day Saints in 1857. She was married to William Southwick, October 20, 1859 and to them were born four sons and two daughters.

Mrs. Southwick passed through many trying times during the early settlement of Lehi, but she was always cheerful and took a special delight in administering to the wants of others. After her children were grown, she learned that the Relief Society was offering a course to women who desired to become midwives. She completed the course, and in 1896 was given a certificate to practice midwifery in Utah. This vocation she followed until a few months before her death.

Usually Mrs. Southwick's mode of transportation was by horse and buggy, leaving home early in the morning to tend her patients, then returning home to do her household chores, and in the early afternoon making another round to see that everything was all right. Her price was \$10.00 for the ten days the mother was confined to her bed, but seldom did she receive this amount. Once a doctor remarked, "Grandma," as she was known by all the doctors, "did you get any pay from a certain family?" "No," she answered, "but they

In later life Mrs. Briggs said, "This training and service brought me much joy and happiness, to be able to help bring a new life into the world and give comfort to those departing from it."

Beatrice Ann Eliza Teeple Owens was born March 31, 1864 in Paris, Idaho. Her parents and grandparents, pioneers of 1848, were called by Church authorities to settle at Swan Lake, Idaho. In 1865 they returned to Utah settling in Holden, Millard County where the father, William R. Teeple opened a blacksmith shop. In 1878 he was called to take a company of Saints to Arizona. Beatrice was fourteen years of age at the time and drove a four-horse team all the way. In this company was the James C. Owens family. Marion, a son, drove cattle for the company, and during the journey he and Beatrice became acquainted. On the 1st of January, 1880 they were married.

When Dr. Ellis Shipp went to Woodruff to conduct classes in obstetrics and practical nursing, Beatrice Ann took advantage of the classes and for a number of years practiced in this area, the nearest town where medical aid could be procured being fifty miles away. In 1894 the Owens returned to Utah where Beatrice Ann continued her studies along this line, receiving a certificate to practice. She officiated at the birth of hundreds of babies, always asking for help in faith and prayers to her Heavenly Father. Later she worked with doctors who practiced in Fillmore, Millard County giving anesthetics and helping deliver babies. Ten children were born to her during these years of service to the communities in which she lived. She passed away May 24, 1942 in Fillmore, Utah.

— Jessie O. Swallow

Sarah Elizabeth Ashworth Sears was born September 10, 1864, in Moroni, Sanpete County, Utah. Her parents, Edward and Sarah Ashworth, and a sister Jane arrived in Salt Lake Valley in June 1863, having accepted the principles of the Church of Jesus Christ of Latter-day Saints at Leslie Brook, England. The Ashworth's first home was a dugout in lower Moroni, and it was here Sarah Elizabeth was born. The family moved to Gunnison because of Indian troubles but soon returned and settled in Spring City. In this community Sarah Elizabeth grew to young womanhood and at sixteen years became the wife of Loren Sears. The young couple then moved to Salt Lake City where they spent the remainder of their lives.

When Sarah Elizabeth was nineteen years old and the mother of three children, her husband enlisted as a soldier in the Spanish-American War. Many of the young men in Utah, because of the financial difficulties of the time, were glad to serve as they would receive a small remuneration, food and clothing. The government sent their pay to their families. After many months of waiting

preparation and care of both mother and baby. At the conclusion of my training I was promised by one of the Relief Society General Board members that if I would go to the Temple and ask the Lord to help me, I would be blessed. This promise was literally fulfilled for, though I delivered a few stillborn babies, I never lost a mother or baby in all my practice. When I was called to assist in childbirth I would drive my own horse and buggy to the home each day for ten days to bathe and care for the mother and baby. If the weather was bad I would stay at the home for several days. I delivered several hundred babies over a period of twenty-seven years including three sets of twins."



Sarah Susanna Blackburn Briggs

Mrs. Sutton continues: "Mother was called at one time to a Mrs. Allen in childbirth. Mrs. Allen was in her forties at the time and developed serious difficulties which mother felt required the service of a qualified doctor. Her husband drove to Rexburg, a distance of fourteen miles, and returned later in the day with a doctor who promptly opened a blood vessel in Mrs. Allen's arm to relieve the high blood pressure. With mother's assistance he delivered twins, then left her to care for the patient, keep her warm to prevent shock and other complications and care for the babies. Mother stayed for several days and only left when they were all out of danger."

Another incident remembered well in the Briggs family occurred during the flu epidemic of 1918. Mrs. Briggs' daughter Florence, was critically ill with Brights disease and blood poisoning. While she was away from home nursing Florence, another daughter, Clara, began labor with her first child. She was in labor for a long time before the family decided to send for their mother. Realizing that the labor had been too prolonged Mrs. Briggs left Florence, who she knew was dying, to deliver a new life. She worked many hours to control the hemorrhaging but was able to save both the mother and infant. In the meantime Florence passed away and in two days her own husband, who was critically ill following a siege of influenza, also passed away.

did give me a little hay for my horse." It was a real treat for her granddaughters who lived close by, to help put the harness on old "Mag" her faithful horse, and to ride with her, opening and shutting the gates into the yards of the families she served. Martha Jane Southwick passed away in 1906 at the age of sixty-three years.

— Leota Taylor Peterson

Ruth Clarissa Carter Cornia was born November 2, 1836, at Kirtland, Ohio, the daughter of Daniel and Clarissa Amelia Carter. When Ruth was only four, her mother died and the family soon moved to Nauvoo, becoming, in the days that followed, intimately acquainted with the Prophet Joseph Smith and his family, and were among the first to leave Nauvoo after the martyrdom. Arriving in Utah in September of 1850, Ruth and her father made their home in Bountiful.

On May 2, 1856, Ruth was married to Peter Cornia and to them were born twelve children. In the autumn of 1868 they were called to go to Dixie, and after being released from that mission moved to Woodruff, Rich County, where her husband died, leaving her to care for their large family. Doctors were not available in the various small communities in which they had lived, so, quoting Ruth, "I bought a book on obstetrics, read and studied its pages thoroughly, and prayed for an understanding of the same. After gaining the information I needed, and people knew of my interest, they came for me at all hours of the day and night, from near and far. If it was winter and cold, my husband heated a flat rock to put at my feet. This was always kept on the stove in readiness." She helped to bring over 1,000 babies into the world as well as aiding in cases of pneumonia, measles, typhoid and scarlet fever. She had a very safe and special method of doctoring pneumonia cases, bad colds and fevers. She would use cold water packs, hot mustard foot baths and castor oil. Her death occurred May 20, 1920, in Bountiful, to which place she had returned after the death of her husband. — Zelta Davis Howard

Eliza Anderson Barton, daughter of Miles and Nancy Pace Anderson, was born near Murfreesboro, Tennessee, March 1, 1835. Her parents joined the Church of Jesus Christ of Latter-day Saints in 1841, and gathered with the Saints in Nauvoo, passing through the many trials incident to that time. Eliza was acquainted with the Prophet Joseph Smith and vividly remembered the event of the martyrdom of the Prophet and his brother, Hyrum, and saw their bodies after they were prepared for burial.

Crossing the plains into Utah with ox teams, the family arrived in Parowan in October, 1851, where Eliza became the wife of Joseph Penn Barton on May 21, 1854. After her marriage she, with her husband, moved to Paragonah where she assisted in numerous ways to build up that community. Pioneer Barton was the mother of five children, three sons and two daughters. Her second son, Amasa, was

shot by Indians in the year 1885, at Bluff, San Juan County, leaving a wife and two small children.

When the Relief Society was organized at Paragoonah, Eliza was chosen president. In 1876 she became an efficient and successful midwife, waiting upon about 475 women, and served in this capacity until only a few weeks before her death. She was also the family physician and nurse in nearly every household in the community. After a life rich with experience she was called home on January 15, 1912.

Lodica Abilena Marsh a daughter of Lemuel and Betsy Cady Marsh was born October 18, 1827 in the state of Vermont. During young womanhood she met Tore Thurston and against the wishes of her parents, in the Nauvoo Temple in 1846, she became his wife. Leaving their home with other Saints during the expulsion of the Mormons from that city, the Thurstons made their way to Salt Lake City, Utah, later residing in Ephraim, Sanpete County. Lodica had a general knowledge of nursing and midwifery and when President Brigham Young visited the community he called her from a gathering of Saints and set her apart as nurse and midwife. This service she willingly performed for a number of years and was loved and respected by all with whom she came in contact. —Ellen Barney Thurston

Sarah Marinda Merrill Slagle was born April 14, 1849 in Charleston, Massachusetts, to John Thomas and Sarah Philinda Cook Merrill. Her father died when Sarah Marinda was a small child which left the mother alone to rear the three small children, Sarah Marinda, Thomas and Harriet. Mrs. Merrill joined the Church of Jesus Christ of Latter-day Saints and with her family traveled to Missouri where she worked as a cook and midwife. Often she took Sarah Marinda with her on visits to her patients, thus creating in the young girl a desire also to follow this profession.

The Merrill family emigrated to Zion in 1862 and the driver of their wagon was Hyrum Parley Workman, Sr., who later became the husband of Sarah Marinda, the ceremony being performed March 24, 1863. She was not quite fourteen years of age. After the death of Mr. Workman she became the wife of John Walter Scott by whom she had her thirteenth child. When he passed away Sarah Marinda married Chris Slagle and Park City became her permanent home. Throughout her life this good woman did much to comfort and heal the sick. She helped bring into the world several hundred babies. Mrs. Slagle died September 13, 1912 and was buried in the Park City cemetery. —Stella Richards.

Mary Ann Collett Wamsley, In 1846, after the Saints were driven from their homes in Nauvoo, Mary Ann Collett Wamsley was born in a wagon box at Sugar Creek, Lee County, Iowa. Her parents,

hunting all over town for me. He was in a great hurry, but I arrived in time, after walking my legs off, to deliver a fine twelve pound boy. After returning home, near midnight, had to visit another patient. Some of my patients not so well, but I have done my best by them. I have many cares and responsibilities, but I am striving to work for the good of others, therefore, the anxiety I feel for my patients."

"How tired I get of this eternally going. Oh, how important is this great day in which we live. How carefully we should employ every precious moment.

"While working, I was led to reflect that poverty is surely a blessing instead of a misfortune, as we often think, for we labor and gain experience that we could gain in no other way."

After retiring, mother spent a year in the Salt Lake Temple working for her kindred dead. She was then called to be an officiator and spent the next nine years in this work. She was released January 1, 1942. She returned to Pocatello to live, but had been here only a short time, when she had the misfortune to fall and break her hip. From this she never recovered, but lived for more than a year in the Pocatello hospitals and at her daughter, Ruth Lewis' rest home in Sacramento, California, where she died January 28, 1944. She was buried in Oakley, Idaho, beside her son. — Laura B. Berg

IN LATER YEARS

In 1893 Zina D. Young, general president of the Relief Society of the Church of Jesus Christ of Latter-day Saints, accompanied President Wilford Woodruff in a canvass of the wards and stakes of the Upper Snake River Valley in Idaho, to invite women to attend a School of Medicine to be held in Salt Lake City under the direction of Dr. Margaret Curtis Shipp. President Woodruff emphasized that only women of courage, determination and abundant energy need apply, for they must be willing to endure hard work, long hours, and have the strength to battle the elements in their travel to the homes of those who needed aid. It was hoped that three women from each ward would qualify but only one from the Lyman Ward was in a position to go. Rachel B. Sutton wrote:

"My mother, Sarah Susanna Blackburn Briggs, desired very much to take this course in medicine from Dr. Shipp. My father realized the urgent need for trained medical care and was able to get his mother to help with the family of six children—one a baby of three months—while his wife went to Salt Lake City for six weeks training."

The following is taken from the diary of Mrs. Blackburn:

"Dr. Shipp first gave us much advice on cleanliness, how to set bones, stop bleeding and to sew cuts. But the most important were the lessons given in midwifery and in the

act as instructor in the Ladies Department of any school of the Church," good for one year. Throughout all her busy life she was devoted to her church. While in Oakley, she taught a Sunday School class for many years, and was a counselor to the Primary stake president. She lost her son by death in his twelfth year. On June 18, 1895, mother remarried father whom she had divorced during his eight years absence. A son was born to them May 15, 1896. In the fall of 1897 we moved to Pocatello, Idaho, where on June 24, 1898 another son was born. Two months before his birth, mother was again deserted. We never again saw my father.

Mother turned to various things to support her family. She took a course in beauty treatment. In 1899 Ellis R. Shipp, M.D., of Salt Lake City, Utah, came to Pocatello and offered a course of lectures in midwifery and nursing. The Relief Society called mother to take this course. At its finish she passed the examinations and was issued a certificate August 10, 1899, to practice these branches. The certificate was signed by two local doctors, O. B. Steely, M. D. and A. Galbraith, M. D. Mother was then set apart by the Priesthood of the Church of Jesus Christ of Latter-day Saints for this work, for many years she was a very busy woman in her vocation. Although mother retired in the fall of 1931, she was in attendance at the birth of several of her grandchildren. At first mother's fee was \$10.00. She even delivered twins at that price. Later it was raised to \$15.00, \$20.00, \$25.00, and at the last she was receiving \$35.00. She was not always able to collect however. For this fee she was in attendance at the birth and then went ten days more to care for the mother and baby. She rode a bicycle to the homes where she was unable to walk. The going was at times quite rough as there were only board walks, where there were walks at all. She tells in her diary of times when the snow was too deep to use the bicycle. Once in slippery weather she had a fall that injured her so severely she had difficulty in reaching home. Mother was in attendance at the birth of the first Japanese baby born in Pocatello. In the early days she attended all the Japanese births as they did not like male attendants. By them she was often paid more than she asked, especially if she delivered a son. They were also generous in present giving. In January 1904, mother had a telephone installed in her home. It was one of the very first home telephones. She ever had the welfare of her patients at heart, and she relied on the Lord for guidance and help. She stated in her diary dated January 21, 1904, "Stormy and cold. Went through my regular routine in the forenoon. Went to Relief Society meeting in the afternoon; had to be president and deacon. Very cold in the hall. Had quite a time to get the fire started—smoked a good deal." Other diary quotations: "Made my routine visits, after which I walked nearly a mile up the river (Portneuf) to call on an old friend. While there had a gentleman

Daniel and Esther Collett, came from England in 1841, one year after they were baptized by Wilford Woodruff. From Sugar Creek, the Collett family went to Winter Quarters where Mr. Collett worked as a wheelwright for three years. The Collett family, now seven in number, crossed the plains in 1851 and settled in Lehi.

Mrs. Collett was especially skilled in preparing from herbs, roots and barks, medicines used in treating various diseases. She carefully explained to her daughter the mixing processes and how to administer the medicine. When Mary Ann was eleven years of age her mother passed away but the spark to prepare herself for a life of service to the sick and the suffering had been kindled in the child and she determined to attain her great desire.

The Collett family moved to Plain City, Weber County, in 1859, and it was here that Mary Ann met William Wamsley. She continued her interest in the sick and at the age of eighteen was assisting mothers in childbirth. Mary Ann attended medical meetings and took pride in preparing a display at the County Fair of the various medicinal herbs, roots, and powdered barks familiar to her as home remedies.

Shortly after Mary Ann Collett and William Wamsley were married, they were called by the Church authorities to pioneer Bloomington, Bear Lake Valley, Idaho. It was fall when they reached the Valley along with other settlers and time was short in which to build a house and prepare for winter. While others worked to build homes, a schoolhouse, and at numerous other projects, Mary Ann was kept busy as a midwife and nurse. After living for a year in the new settlement her first child was born. It was a girl and they named her Esther, for Mary Ann's mother. Now this new mother realized more fully the importance of her life's work and she determined to dedicate her talents to helping others. Her preparation of home remedies became very vital and she took time to label each bottle and to have a supply prepared in advance for emergencies. The Wamsleys lived in Bloomington for seventeen years and during this time eight children were born. The family accepted the fact that they were to share their mother with the people of the community and did everything possible to lighten her duties at home. About the year 1881, they moved to Arizona and subsequently to Ashley Valley in Uintah County, Utah. In both these places, Mrs. Wamsley continued her practice as midwife.

While on a visit to a daughter in Price, Utah in the fall of 1929, Mary Ann became ill and passed away November 15th in her eighty-third year. She lived long enough to deliver many of her grandchildren and some of her great-grandchildren. The memory of her cheerful disposition, wisdom, understanding and desire to serve, will long be remembered in the communities in which she resided.

—Ivy Carroll Gray

Alice Parker Isom, daughter of John Parker, Sr., and Ellen Douglas Parker was born Jan. 8, 1848, in St. Louis, Mo., where the family

lived several years before coming to Utah. They crossed the plains in 1852, arriving in Salt Lake City on August 28th of that year. In 1862 they were called to go to Dixie to assist in the cotton industry being developed in that area. There Alice became acquainted with George Isom, a pioneer of 1862, who was born August 17, 1846, in Birmingham, England. Through their singing in the choir and participation in amateur theatricals, during the winter of 1865-66, their courtship began. They were married by Joseph F. Smith in the Endowment House, on July 12, 1869.

On Dec. 6, 1885, George passed away, leaving Alice a widow when only 38 years old, and expecting her eighth child, which arrived just two weeks after the death of the husband and father. They had first lived in Pine Valley, then in Virgin, where Alice reared her family of eight children, all girls but one. She was a capable business woman, and managed a store for a number of years. During this time, she dried fruit to ship to Salt Lake for sale, opened her home to people who were traveling, and then took a course in obstetrics. She went from home to home caring for the sick. Her fee was \$2.50, but to many a poor home she took more clothing and supplies than her fee would buy. She practiced as a midwife for 30 years.

After her children were married, Mrs. Isom built a home in Hurricane on a lot given to her by her son. There she passed away, Aug. 6, 1924, at the age of 76 years. — Annie Isom Matheson

Jerusha Celestia Walker Blanchard, our mother, was born July 6, 1849 in Nauvoo, Illinois, the eldest daughter in the home of Lorin Walker and Lavina Smith, and granddaughter of Patriarch Hyrum Smith. Her early childhood saw the exodus of the Smiths with the rest of the Saints from Nauvoo. Her parents left with the others to a place called Webster. Her father was always in demand as he was a painter and carpenter by trade, doing mostly finishing work. It was here that mother first met William Walker. When Uncle William, as she called him, returned from his African mission, her parents made ready to leave and came west with him. They had a good outfit and packed many loved pieces to bring with them to their new home. They arrived at Iowa City, and at this place they helped to outfit the handcart companies. From here they went to Florence, Nebraska, and into Winter Quarters on the Missouri bottoms.

Mother described the prairie so vividly as being beautiful rolling hills with grass so tall one could not see a covered-wagon top a short distance away. They pitched tents and lived in this manner while their house was being built. To build a house, the men drove stakes and then wove willows in and out until the walls were up. This was filled in with prairie grass and mud inside and out. The roof was made by tying bundles of prairie grass together and covering them well with mud. This place became mother's home for one year. In the spring when mother's Uncle John G. Smith returned from visiting

if Pa had gone for Maggie. Her mother said he was having trouble catching the horses, but he was still trying. Between the two of them they got the last pipe connected and gave the pipe a final tap to shove it into the chimney, when the crowning contraction made Louella feel as though she were being ripped in two. Her mother literally dragged her to the bed. The door soon opened and Maggie entered just in time to receive the baby. "And so," Louella finished, "that was the way we practiced sterile technique on me. I was soot from head to heels and Maggie had not had time to wash her hands with even a used bar of soap."

Through the years Maggie safely delivered over three hundred babies. Besides rendering service she had been able to support her family. At the age of ninety-two years Margaret Ellen Black Rowley passed away. To her children, who were at her bedside, the hour was a sacred one for it was apparent that our Heavenly Father had issued the final call to "go get Maggie," and her serenity and beauty made it clear that she answered the call willingly. — Samuella R. Hawkins

A LIFE OF SERVICE

Ann Wilson Bird, my mother, born December 4, 1863, in Santa Clara, Washington County, Utah was the fifth child in a family of thirteen. While she was about two years of age, her family left Santa Clara, and her earliest recollections were of a home in Eden, Utah, in Ogden Canyon Valley, where she said, "The loftiness of the mountains and the rushing of the river almost struck terror to my soul, but later I came to appreciate the grandeur, the beauty and the inspiration that comes to one on beholding them." Her family lived in Ogden Valley until the year 1880 when they moved to Harrisville, Weber County, Utah. While living there mother met Ephraim Wilson Bird, her school teacher, whom she married March 31, 1881 in the Endowment House. Their first child, a daughter, was born in 1882. They were living in Lynne, Weber County, Utah in 1883 when a son was born to them. As mother's family had gone as pioneers to Goose Creek Valley, now Oakley, Cassia County, Idaho, mother and father decided to try their fortune as pioneers, therefore, moved there in the year of 1884. Two more daughters were born to them in 1884 and 1886 respectively. When mother's youngest child was three months old, father left us. Mother had a struggle to care for her four little children, but managed with some aid from her parents. She built a home in Oakley, then bought and operated a fly-shuttle rag carpet loom, and owned and operated a machine for knitting stockings.

She attended the Cassia Stake Academy and afterwards taught school for a number of years in the Little Basin, eight miles east of Oakley. In January, 1890, the General Board of Education of the Church of Jesus Christ of Latter-day Saints issued her a "license to

but almost immediately upon their return from Salt Lake City she had her first case. Roselle Brinkerhoff had planned on getting *Aunt Jane Woodward* to take care of her. No one ever thought of engaging the services of a midwife or doctor in advance. They just called them in when needed. However, when the time came to call Mrs. Woodward, she was not in town and there was nothing to do but call on the new graduates. Mrs. Brinkerhoff instructed her husband to "go get Maggie."

It was agreed that for the first few cases, the women from Huntington would go together, so when Maggie was called, she notified the others who gave her moral support. Maggie was apprehensive at first but when she made the examination and found no complications, she lost her fear. All during the hard labor Mrs. Brinkerhoff kept saying, "Oh Maggie, I didn't want you a bit—not a bit; but do keep it up, you are doing fine, you're doing fine." The birth was normal and the mother's praise for Maggie was lavish. From then on "go get Maggie" was an increasingly popular request. Maggie was called a number of times on other midwives' cases when there were difficulties. She was quick to detect trouble and equally quick to call in a doctor when necessary.

On Maggie's 90th birthday her good friend and colleague, Louella Washburn, called on her. As they talked they began to reminisce. They remembered how thoroughly drilled they were in *sterile technique*. Dr. Shipp even encouraged them to use new bars of soap instead of those that had been partly used. They recalled that they were both expecting babies and they agreed to take care of each other. Each figured she would outdo the other in the sterile technique, knowing that the other would be in a position to criticize. They laughed again over the way it worked out.

Louella was not expecting her baby for three more weeks and her husband, Jess, had gone to Castle Dale for a few days. As she got out of bed this particular morning she felt her first contraction. Immediately things flew through her mind that had to be done before the baby could come. She must first get the house ready for winter. The organ must be moved from in front of the fireplace and the front room cleaned. Then the stove must be put into the bedroom so it would be warm enough for the baby. Clearly there was not a moment to be wasted. She hurried as fast as her cumbersome dimensions would let her. The front room project she dispatched quite fast, but getting the stove blackened and polished, the stove pipe cleaned, and the stove set in place was not a fast job, especially since her pains were becoming more severe. She sent her eight year old son to his grandparents place to tell grandpa to hitch up the team and "go get Maggie," and she continued to tug the stove in place and clean the stove pipes. As she was putting the stove pipe elbow joint in place, her mother walked in. Louella asked

friends in Nauvoo, they departed for Utah, with Uncle John as captain of the company. Mother rode in the wagon and her father drove the oxen. They traveled with every comfort an emigrant could have. She described a herd of buffalo. "It looked as though the earth was coming toward us in great waves, and the ground shook and trembled! One night we left the Platt and traveled late in order to reach water for the stock. Uncle John had cautioned all not to frighten the oxen in any way as they were easily excited and would stampede. My father was in lead and the men of the outfit behind did not listen to Uncle John's warning and tossed a lighted torch out, the wind caught it and whipped it under the feet of the lead oxen. There was an immediate stampede and serious accident. I can hear those frightened oxen bellow yet. We had an old army surgeon in our company who took care of the little girl whose leg and collar bone were broken. It delayed us three days to repair the wagon so we could travel. When we reached Green River, the cattle and wagons were forded across, and the women and children were taken over in a ferry boat. It was here that the old army surgeon saved the life of my uncle Hyrum as he had been shot accidentally. In the fall of that year, 1860, the Great Salt Lake Basin welcomed our company of Saints who had come to their journey's end."

The following spring, mother's folks moved to Farmington. It was here that she met William C. Blanchard, a youth of seventeen when she was sixteen. They were married by Heber C. Kimball in the old Endowment House October 12, 1867. Of this union were born seven boys and four girls. Father was postmaster at Farmington for many years, but he was not content to remain in one place as he wanted to pioneer and explore. The hill farthest away always looked best, so they left their folks and started for Cache Valley and upon arrival, settled on a ranch. As the years went by we lived in Montpelier, Idaho, in Star Valley, the Big Horn country and finally settling in LaGrande, Oregon.

Mother took up nursing and midwifery which she practiced for thirty-five years. Mother was proud of her record as a nurse and midwife and well she should be. Her eyes would light up with joy when she told of those days. "I am just a practical nurse," she said. "I have nursed seventeen years with one doctor, Dr. Whiting. I have helped to bring hundreds of babies into this world, many times all alone without a doctor near; but with the strength of my Heavenly Father helping me."

Mother died at the home of her eldest daughter, Lovina B. Lee, July 30, 1933, and was buried in the Afton cemetery.

—Lovina B. Lee, Isabell B. Kennington, Helen B. McBride

Eunice Pease Quimby Stewart came to Provo with her husband in 1850, when the town was in its second year of existence. She was not strong and her death occurred in 1868 when she was but forty-

three years of age, yet she delivered many babies in the new settlement. She gave much advice and direction to the sick along with her nursing. She and her husband helped to found Payson and Benjamin, and in those towns her services were needed and appreciated.

It is not known what preparation she had for her work as a midwife except that her educational advantages were greater than most of her neighbors. She had attended a Ladies Seminary in the Eastern States, and she had many books in her possession. Her father was a physician and she may have had some inborn talent, for those who knew her said she had great skill and resourcefulness, and was very successful in obstetrical work. —Joyce Kling Harmon.

FROM ENGLAND

Matilda Jenkerson Stolworthy was born August 13, 1827 in Alton, England, the tenth child of Thomas and Christiana Lovock Jenkerson. She became the wife of Thomas Stolworthy May 13, 1849, and in 1853 both joined the Church of Jesus Christ of Latter-day Saints. On the 27th of November 1854, they boarded the ship *Clara Wheeler* for America disembarking at New Orleans. New Year's day was spent in this city after which they sailed up the Mississippi to St. Louis. Another six months was spent here, Thomas working in the iron mills. Joining the *Isaac Allred* Company the long journey was completed to Utah in 1855.

Hardly had they become settled in their new home when Thomas was called to help with the settlement of Cache Valley and here Matilda's first child, a girl named Liza Cache Stolworthy was born. A year later the child passed away. From Cache Valley a move was made to Parowan, Iron County where Thomas started a bucket factory and foundry. After several months he brought his family back to Salt Lake City, thence to Centerville and from there in 1868 to the Muddy Mission. When the settlers were released from this mission in December 1870, the Stolworthys moved to St. George where they lived with the Jarvis family. In the spring of 1872, Mt. Carmel, Utah became their home, but because of opposition there, the members who wanted to live the United Order moved a few miles north and settled Orderville, Kane County. When the Order broke up in 1885 Huntington, Emery County became the home of the Stolworthys for a few years. Later they settled in Tropic, Garfield County. When Thomas and Matilda became too old to care for themselves they sold their home and moved in with their daughter Elizabeth Jolly in Tropic, later they visited their youngest daughter, Mary Magdaline Black, in Richfield. Returning to Orderville they spent their last days with their daughter Roseannah Lamb. Matilda was the mother of eleven children. She died at the age of ninety-one years, November 28, 1918.

Among her possessions was found a small wooden box and in it was a patriarchal blessing given by William Black to Thomas and Matilda. There was also a license issued June 5, 1893 to Matilda

Maggie was successful in turning the baby and finally Bessie was delivered of a beautiful baby girl. When Maggie had the child dressed and Bessie clean and comfortable, she sent for a relative to take over, then she went home and almost immediately upon the doctor's arrival, gave birth to her own baby daughter.

A course in obstetrics had been offered the women of Emery County, sponsored by the Relief Society General Board. The instructor was Dr. Ellis R. Shipp. The course was given in Huntington and held in the old log church. The fee was paid by the Relief Society but the books had to be purchased by the students themselves. When Maggie heard the announcement, she was excited. It was something she was vitally interested in. She had lost three babies; she wanted to learn to save lives. She and her husband, Sam, talked it over. There were a number of problems to be worked out—the cost of books, care of five children, the small income from farming, and the fact that the course would last three months, six days a week from 10 a.m. to 4 p.m. Working together they solved the problems. The money for the books was raised from the sale of wheat, the older children would be in school and Sarah, Maggie's sister, who lived nearby would keep the youngest children. Maggie was enrolled. Sam's father protested loudly over this. He considered it a waste of time and money and "for pity sakes, didn't she have enough to do?" Of course, he couldn't see into the future and know that Maggie, within five years would be left a widow with a large family to rear and support and that this would be her chief source of income.

The course was started in the spring of the year when it was yet cold. A stove was used for heating the room and each of the women took turns being the janitor. Arriving early when it was her turn, Maggie would empty ashes, make the fire and get the room cleaned and ready for class. The course was stiff with lots of homework. Maggie sat up at night and studied, then got up early to get the housework done. She washed on the board and ironed with coal stove irons, kept up the mending and sewing, put up lunches, got her husband off to the farm and the children to their destinations, and was still ready and eager to go to school each morning. Sometimes the group would study together in the evenings at each other's homes and then a little refreshment was served.

Maggie, Louella Washburn, Utah's Mother of 1953, Lizzie Howard, Julia Black and three girls from Ferron and Castle Dale, Utah were the ones who finished. They all had to go to Salt Lake City for three days to pass their examinations. The women of the county who were at this time expecting babies, and those who expected to expect them, all declared that they would not call these women in to "wait" on them; *they would not be practiced on*. They would, they said, stick to the tried and true midwives of the county. Maggie wondered if she would ever be called,

to have just that kind of a service. The speakers will be the humble folk whom Aunty loved and served. The time is now yours." A few moments of reverent silence followed and then persons who had never made a public speech before stood and bore humble testimonies of appreciation for the service Aunt Wealthy had rendered in their behalf. It made no difference, winter or summer, day or night, she had gone where duty called. She had ridden seated in the bottom of heavy wagon beds, behind racing teams, had walked thousands of miles just to be there when needed. She always had said, "I never walk alone—if I do my part, the Lord in Heaven does His."

The first and last babies Aunt Wealthy brought into the world were there. The last, a young woman in the springtime of life and Wealthy's visits of service to the home where she was born totaled sixty-nine miles. After two hours of testimonies the funeral services had to be brought to a close, and Aunt Wealthy Sheffer was laid to rest in the Pleasant Grove, Utah cemetery beside her mother. Her great and selfless service to mankind will stand as a monument to pioneer midwives everywhere. — Mary K. Timothy

"GO GET MAGGIE"

The Story of Margaret Ellen Black Roundy

She was given the name of Margaret Ellen when she was blessed but she was seldom called that. She was called "Maggie" "Aunt Maggie" or sometimes just plain "Mag." It didn't matter what name the people of Emery County called her, the fact remained that she was called whenever people needed her help and she was always quick and willing to do whatever she could.

Take the time when she was expecting her tenth child. Her husband saddled the mare and went in search of the doctor whose office was in Castle Dale, a town ten miles away. Soon after he left, a young boy came to the door, knocked, then called, "Aunt Maggie"! When Maggie answered the knock he said that his step-mother was awfully sick and would she please come? Maggie tried to explain to this frightened lad that she, herself, was ready to have a baby, that her husband had gone to try to locate the doctor, and that she couldn't come. He cried and said, "Aunt Maggie, you've got to come. Aunt Bessie is all alone and she is awful sick!" Maggie got dressed and together they walked the block to Bessie's home. Bessie was sick, indeed. She was in the last stage of labor and was not having an easy time of it. After scrubbing and upon examination, Maggie learned that the baby was in the wrong position for easy delivery. Clearly there was a need here greater than her own. She went to work, stopping only when she was compelled by her own increasingly hard contractions. Pans and pads were sterilized, the bed reinforced with table leaves to give better support, clean sheets, pillow cases and pads replaced the rumpled ones on the bed.

Stolworthy to practice obstetrics in Utah signed by a Board of Medical Examiners. It was sealed and stamped No. 98. Dr. Fen Heber Covington, a great-grandson of Matilda, also a specialist in obstetrics and gynecology, had her license framed and hung in his office in Twin Falls, Idaho. —Louie Lamb Covington

Emma Lucas Robinson was born in Birmingham, England, a daughter of John and Mary Hughes Lucas. Soon after becoming a member of the Church of Jesus Christ of Latter-day Saints Emma left for America. In the early 1850's she married a young widower, John Robinson, who had a four-year old son also named John. On April 12, 1854, Emma became the mother of a daughter whom they named Clara Alice. The Robinson family joined a handcart company in 1856, and upon their arrival in Utah settled first in Springville and later in Spring City. Both John and Emma took an active part in Church work.

Mrs. Robinson was especially skilled in the art of making straw bonnets and when she and her husband attended conference in Salt Lake City, Emma spent considerable time in the shops finding "artificial"—flowers, fruits and fancy feathers to adorn the headgear she made. But the service for which this pioneer woman will best be remembered is that of midwife. She brought many new lives into the world and was ever kind and gentle to those who were ill and in need of her skilled attention and care. Pioneer Robinson passed away June 9, 1890, in Spring City, Sanpete County, where she is buried beside her husband. —Ruth Robinson Osborne

Ann M. King Lewis was one of the pioneer women who served as a midwife and nurse in the communities in which she lived. She was born in Winfreth, Dorsetshire, England, on the 20th day of May, 1814, a daughter of Thomas and Mary Morris King. She came to America with her husband, James Pitman, and daughter, Mary Ann, in 1857. Her husband died the following year and she became the wife of Joseph Lewis, May 1, 1859, at Omaha, Nebraska. They came to Utah in September, 1862. Joseph Lewis told this in his history: "Ann had been trained as a midwife in her native land and through her service earned money for our trip across the plains." She attended many mothers while living in Salt Lake City.



Ann M. King Lewis

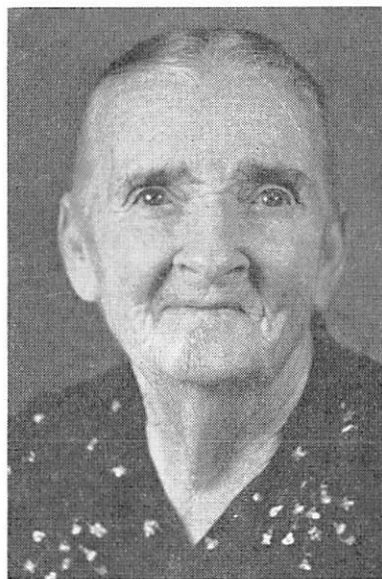
Bear Lake Valley was settled in September, 1863, and Joseph Lewis and his wife Ann, with others, went there the following spring to make their home. They lived at Liberty for a time then moved to Paris, Idaho where Ann continued in her profession. It was during the first winter in Bear Lake that Ann assisted in the birth of a grandson, the first child born to her daughter Mary Ann and John Hymas. She served as midwife at the birth of hundreds of babies in these pioneer communities, taking care of the mother and child for ten days for two dollars and fifty cents. Mrs. Lewis passed away in Paris, Idaho on May 10, 1905, just ten days before her 91st birthday.

—Edith P. Haddock

Ellen Eyer Banks was born September 2, 1820, in Douby, Lincolnshire, England, the daughter of James Eyer and Ann Nailor. She married *William E. Banks* and to them were born three children. In 1842 there was a move in England to colonize a section of Australia and many people left the British Isles to take up land in the new country. Among them was the William E. Banks family. During the voyage to Australia two of their children died and were buried at sea. For a time they lived in Melbourne and then moved to Ballarat where William worked in the mines. Four more children were born there, two of whom died with croup. It was here that William and Ellen first heard the gospel as taught by Latter-day Saint missionaries and soon they were eager for baptism. After having spent twelve years in Australia they set sail for America. Near New Zealand the old sailing vessel sprang a leak but was repaired and continued on its journey. Near the Hawaiian Island more trouble was encountered, the passengers barely escaping with their lives. All of their baggage was lost including the savings which the Banks had so carefully hoarded to build a new home in a new land.

Finally the family arrived in San Bernardino, California and it was here that Ellen began her work as midwife and nurse. In 1852 they came to Utah making their first home in Parowan, Iron County. In 1879 the Relief Society paid Dr. Priddy Meeks of Orderville, Kane County, to teach Ellen the science of obstetrics. Many were the experiences she had answering calls for aid. Once she crossed a river swollen by heavy rains on her faithful old horse while logs and debris came floating by in the swirling water, but she arrived safely in time to deliver her daughter's baby. Another incident she remembered was when a man came for her in a wagon, his wife desperately in need of help. As the horse traveled over the rocky road a sudden jerk broke the back of the wagon and both Mrs. Banks and the driver were thrown to the ground. The father-to-be kept crying "Oh, my baby, my baby it will die before we get there!" Ellen answered "Don't get excited — just put the endgate in so we can go — the baby will wait." And so it did.

years later he with his families moved to the mountainous colony of Garcia, Old Mexico, and here again Wealthy was about the only trained medical help for the inhabitants. She sensed her responsibility keenly and once when a Latter-day Saint apostle was visiting the Saints there she talked with him about it. He gave her a blessing in which he promised that wherever she was called to go she would never lose a case. The blessing was fulfilled. Apparently a record



Wealthy Sheffer

never was even kept of the cases she attended but it ran into many hundreds. Her fee, if they could pay it, was \$10.00 which included care of the mother and child at birth as well as for several days afterwards. She also washed the soiled clothing in a tin tub with a washboard, heating the water and even carrying it from the well or ditch whenever necessary. Vance Sheffer died on June 3, 1905, leaving his two widows, Sarah with a family of small children, and Aunt Wealthy who assumed the responsibility of maintaining a livelihood for the family. In 1912, they with other Saints, returned to the United States.

In Cedarview, Duchesne County, Utah Aunt Wealthy was once more to be the pioneer midwife and angel of goodness. Not only did she bring to the homes, destitute of modern conveniences, a continual stream of babies, but she also served as leader to the children. At the time of her death forty years were given to her credit for being president of the Latter-day Saint primaries.

On October 8, 1953, at the age of ninety-seven years, Aunt Wealthy's remarkable life came to its close at Provo, Utah, where she spent her last days with a niece. Funeral services were conducted in the Sunset Ward Chapel and it was packed with old-time neighbors and friends. To the surprise of the folks gathered that day Jim Bacon, a nephew of Aunt Wealthy's, arose and the congregation was informed that the program would deviate a bit from the usual funeral service. "Because" said Jim, "Aunt Wealthy was an unique person, requesting no flowers or fancy sermons, and we are going

guidance and not resort to drugs and patent medicines, she would always be successful. That promise was fulfilled, for during the forty years of her practice she never lost a mother and very few babies, although she brought hundreds of infants into the world.

Catherine was called upon to help settle Deseret in Millard County and with her children went through all the hardships of pioneering that isolated place. As if God had sent him, Catherine met Charles Rawlinson. He was quite well-to-do and was a widower with one small son. Charles and Catherine were married August 14, 1867. He took her and the children to Holden, Millard County. Six daughters were born to them making twelve children in all to care for but they managed nicely and theirs was a happy home life. Catherine was also the town doctor, nurse and midwife attending efficiently the physical needs of the people around her. The children were faithfully taught the principles of the gospel, their parents always setting a good example for them to follow. Jeanette Crosland Howard had this to say about Catherine: "Although I was too small to know my grandmother, I have memories of a kind old lady who walked with a cane, who always had a smile for me and a pat on the head whenever we went to Holden, Millard County to see her."

Charles Rawlinson preceded his wife in death a few years. Catherine died September 3, 1914, at the age of seventy-nine years, and was laid to rest in the Holden cemetery.

Levee Teressia Judd Terry was born September 30, 1830, in Leeds, Canada, and at an early age emigrated to Nauvoo, Illinois, with her parents. She came to Utah with the Terry family in 1850, married Otis Lysander Terry July 1, 1851, and became the mother of eight children. She also raised two stepsons and two sisters. Mrs. Terry attended the sick as a midwife and was loved by many of her friends, neighbors and relatives for her comfort and service to them. She died in Fairview, Utah, August 15, 1902, at the age of seventy-two years. — Lillian L. H. Pickering

"WEALTHY"

Wealthy Sheffer was born March 13, 1856, in Salt Lake City, a daughter of *George and Prudence Kendall Halliday*, early pioneers of Utah. She was married to Nicholas Vance Sheffer May 18, 1877 in the Endowment House. The Sheffer's early married life was spent in Santaquin and later in Emery County, Utah. "Aunt Wealthy Sheffer" as she was called received her nurses training under Dr. Shipp and at times she was the only medical aid available in the small communities in which she lived. On January 20, 1877 Vance Sheffer entered into the doctrine of plural marriage and took as his second wife, Sarah Darton whom he married in the Logan Temple. Several

Death ended the career of this beloved and efficient midwife in Parowan, Utah July 11, 1897. —Luella A. Dalton

Harriet Buckley Higham. It was in the industrial city of Oldham, Lancashire, England that Harriet Buckley was born on October 24, 1843, to Edmund and Harriet Dunkley Buckley. While she was a very young girl employed in a textile factory, she became friends with a co-worker, Joseph Higham, who introduced her to Mormonism and who became her husband, June 6, 1864. In 1874 they arrived in Provo, Utah, where Joseph worked for two years at the local woolen mills. They then purchased a farm in Gunnison valley where they made a permanent home.

Harriet became interested in the use of herbs in treating common illnesses and soon was proficient in their uses. In 1885 the Relief Society sponsored courses in nursing and obstetrics, and Harriet Higham was one of those women who availed herself of the opportunity of taking the three month's course given by Dr. Olsen at Ephraim. After the completion of her training, Harriet returned home and soon was called on her first case. Accompanied by Mrs. Elsa Christensen an experienced midwife, Harriet delivered her first baby and thereby launched her career as a midwife. Her second case came soon thereafter. Joe Gribble from Dover, on the west side of the Sevier River, came for Harriet and in minutes she was beside him in the wagon. They traveled fast over the dusty road and upon arriving at the river, found it was too high to ford which necessitated their crossing on a raft. Arriving at the Gribble house, Harriet found the patient ready for the midwife. All went well and Harriet received a measure of self-confidence and three dollars for assisting in the birth of the baby and the ten subsequent visits. On one trip to Mayfield the wagon wheel struck a telegraph pole and upset. Harriet was thrown from the seat and rolled down the bank. Although she was bruised and shaken, she continued the eight miles to assist the new mother. Once she took a fast and perilous ride up Willow Creek to the Beaver Dam, about ten miles away, to assist Mrs. Jack Chew. Mr. Chew rode his horse ahead and carried a lantern to show her the way.

Harriet Higham was the mother of six children. She and her husband were talented vocalists and served in choirs and other musical affairs. When the Centerfield ward was organized, Harriet was appointed Relief Society president and served nearly twenty years. Mr. Higham died February 12, 1923, of a heart ailment and four years later on January 18, 1927, Harriet Higham passed away at the age of eighty-three, after having served for thirty-three years as a midwife. —Ila D. Childs

Jane Meredith Bedlow Simon was born in Kendall, Monmouthshire, England, June 23, 1826, to James and Sarah Parry Meredith. She married George Bedlow, March 20, 1845, and they were baptized

into the Church of Jesus Christ of Latter-day Saints in 1848. Soon thereafter, Mr. Bedlow was stricken with heart trouble and died in 1851. On February 18, 1852, Jane with her two small sons set sail for America and during the voyage she married Edward Simon. They arrived in Utah in September of the same year.

In her native England, Jane had studied with a doctor and had met the qualifications needed to become a midwife. After settling in Bountiful, Davis County, she followed this practice and during her years of service, brought into the world 2000 babies, set broken bones and cured many ills with her medicinal herbs. Although her professional duties filled a great part of her life, Jane found time to care for her large family of twelve children. May 2, 1897, Mrs. Simon passed away at her home in Bountiful, just eighteen months after the death of her husband. —Rosabell Simon Holbrook

Elizabeth Hudson Brough was born August 29, 1821, in England, a daughter of Gilbert and Rebecca Hudson. The Brough family accepted the restored gospel as taught by the Elders of the Church of Jesus Christ of Latter-day Saints and made their way to Utah in 1855. While on board ship Elizabeth was married to George Brough, a young widower who was also a member of the LDS Church. They first lived in Lehi, then were called to settle in Sanpete County, locating in Spring City in the year 1860.

Here Elizabeth was called to serve as a midwife, while her husband was tithing clerk and postmaster. Elizabeth helped deliver hundreds of babies. Her price was three dollars, which included the care of the mother and child for ten days. She also did the washing and often received her pay in produce. One year before her death, which occurred on May 21, 1882, she delivered five grandsons.

—Jenny A. Brotherson

Betty Platt Blake was born in Royton, Lancashire, England, February 20, 1858 to John and Betty Butterworth Platt. She was the youngest in a family of seven children. When she was eleven years of age, in 1869, Betty came to Utah with her mother to visit her sisters, Hannah and Susie, who had emigrated from England to America with other Latter-day Saint converts and had made their way to the valley. Mrs. Platt and Betty remained three years and then returned to their native land. It was during young womanhood that Betty met Thomas Blake, born in Oldham, Dorsetshire, England. He came to Utah as a Mormon convert four years before she made the second trip across the ocean and plains. Upon her arrival in Salt Lake City they renewed their acquaintance, fell in love and were married in the Endowment House on the 9th of September 1880. Mr. Blake was in the sheep business and moved his family to South Jordan, after living for a time in Smithfield, Cache County, where their first two

nursing and midwifery, having been trained years before in this line of work. Often she would go twenty miles or more in a lumber wagon to deliver a baby or administer to the sick. It is estimated that more than four hundred babies were brought into the world by her. Mrs. Crawford passed away in Thomas, Idaho, December 11, 1916, nearing her 72nd birthday. — Anna Crawford

FROM CANADA

Catherine Smith Crosland Young Rawlinson was the daughter of John A. Smith and Annie Anderson. She was born March 8, 1836 in the little town of Arina, Lambton County, West District, Canada. Her parents having accepted the teachings of the Mormon missionaries were anxious to join with the body of the Church in Nauvoo, Illinois. By the time they were financially able to leave Canada they were the parents of three sons and two daughters. Catherine, the eldest was baptized June 4, 1848, in Nauvoo, and confirmed the same day by her father. Mr. Smith was called upon to take the first mail to Utah. With *Allan Compton*, *Dr. Ezekiel Lee*, and *James Casto*, he started on the journey, leaving his wife in Council Bluffs where they were living after the expulsion of the Saints from Nauvoo.

Mrs. Smith gave birth to her sixth child, a boy, March 6, 1849 five months after her husband had left for the Valley. In July of the same year, although the baby was only four months old, she started with her family for the trek across the plains. Captain Silas Richards helped all he could to make the long journey as comfortable as possible. The Smiths had two wagons drawn by oxen and Catherine, a girl of fourteen, drove one of the teams all the way across the plains, arriving in Salt Lake City, October 12, 1849. It was a happy reunion for the husband and father with his family. For a time the Smiths lived in Big Cottonwood Canyon and later they moved to Mill Creek.

When Catherine was sixteen years of age she entered into plural marriage with Benjamin Crosland, who came to Utah from England, where he was born May 12, 1815 in Hansworth. The ceremony took place June 14, 1852. Benjamin owned a small farm and also worked at a sawmill in Cottonwood Canyon. Four children came to bless this union, James Smith, Sarah, John Smith and Benjamin Henry. A great sorrow came to Catherine when her husband, Benjamin was killed in Cottonwood Canyon, January 29, 1861, in a sawmill accident. With her four little ones Catherine went to Tooele, Utah to face life alone. Again she entered into plural marriage, at the age of 24 years, to John W. Young brother of Brigham Young. They had one child, Heber, and soon after his birth this marriage ended in separation. Alone once more to care for her five children, President Young set Catherine apart as a midwife. In the blessing he gave her he promised that if she would trust in the Lord for help and

Mrs. Bella Kemp said of her, "I can remember Mrs. Talbot being called to our home when we were ill. She said to mother, 'Mrs. Kemp, your children have the measles. Keep them warm and in bed, and keep the room darkened.' I remember them as people who helped others in every way possible. They had great faith and a deep love of the Gospel, and were religious in deed as well as voice. They were depended upon by everyone in the community."

Mrs. Talbot helped deliver 372 babies from 1878 to 1893. She traveled to Oxford, Idaho on the north and to Hyde Park on the south, a distance of fifteen miles each way. She used all types of conveyances and traveled in all kinds of weather. She left once on the front runners of a sleigh when the snow was so deep the horses were forced to lunge to be able to get through the drifts. Livinia later said of the horses, "My, they are noble animals."

Mrs. Talbot died March 1, 1901, after a long illness, in her home at Lewiston, Utah, and was buried in the local cemetery.

— Amanda Hincks

FROM AUSTRALIA

Marion Mann Crawford, pioneer midwife of the Blackfoot area in Idaho, was born in Hobart, Tasmania, Australia June 30, 1845. She was the daughter of Robert Mann, a barrister, and Agnes Ferguson who emigrated to Australia from Scotland shortly after their marriage. In late 1844 Robert was killed by a servant. When Marion was fifteen years of age, she married Charles Nugent who had come to Australia from Canada in search of gold and to further his education. He took his young wife back to Canada where a son Heber Charles was born in Montreal.

Hearing stories about the Mormon religion the Nugents came to Utah, settling in Bountiful. A short time later both Charles and Marion were baptized members of the Church of Jesus Christ of Latter-day Saints. The first winter Charles taught school in Bountiful then he moved his family to Heber City, Wasatch County, and there three children were born: Louise Amy, Heber Edward and Agnes Mary, the latter dying of diphtheria at the age of one year. Not long after the father contracted tuberculosis and died July 24, 1879, leaving his widow with four small children to run the farm.

During the summer months she hired James Crawford who had also come to Utah to investigate Mormonism. They were married May 1, 1881. He was baptized and became an active member in the Church. Two children were born of this union, David B. and Dora Isabel. In 1888, James and David made a trip to Idaho looking for a suitable place to locate. He filed on 160 acres near the Snake River then returned to Utah for his family. With hard work and a willingness on the part of every member of the family to get ahead it wasn't long before the Crawfords were comfortably fixed. During the first hard years in this new country Marion again took up

sons were born. Upon his return from a mission to England he was made Bishop of the South Jordan Ward.

Betty was the mother of seven children when she decided to take the course in obstetrics and nursing being taught by Dr. Margaret C. Shipp in Salt Lake City. For many years she served as obstetrician and nurse in the South Jordan community, bringing into the world some fifteen hundred infants. She also served as president of the South Jordan Relief Society for ten years. At the age of seventy-one years, Betty Platt Blake passed away January 6, 1929, at the home of her son in South Jordan.

—Betty Blake Butterfield

Margretta Clark Call, born May 28, 1828, at Nottingham, England, to John and Mary Unwin Clark was baptized September 8, 1848, by Elder Lees. She left Liverpool, England, on the ship *Horizon* on May 25, 1856, and crossed the plains in the *Edward Martin* hand-cart company, arriving in the Valley in November of 1856 in *Anson Call's* rescue wagon. Margretta became the third wife of Anson Call on February 27, 1857, and settled in Bountiful.

Mrs. Call had received eight years of hospital training in England to become a midwife and nurse which amply qualified her to pursue her profession in Bountiful. She was a tiny woman about five feet tall with hazel eyes and brown hair who showed sympathy to the patients to whom she gave skillful and tender care. Anson Mann, who remembered her said, "She carried a small basket on her arm as she hurried to her patient of the moment and the basket was always filled with herbs for the sick and fresh cookies for the children. Loved by all who knew her, she fulfilled a life of usefulness and joy." Mrs. Call died December 12, 1908 at Bountiful, Utah. — Ethel Mann Miller

Sarah A. Crockett Layton was born in England April 12 1833, and after joining the Church of Jesus Christ of Latter-day Saints, left her country for America. She crossed the plains in the *Horton D. Haight* company that arrived in the Valley October 3, 1860. She settled in Kaysville, married Charles Layton, June 27, 1863, and became the mother of six children. Mrs. Layton was certified to practice obstetrics and midwifery, a profession she followed for thirty years. Much of the time she was the only "doctor" for miles around and achieved much success in her work. This good woman passed away at the home of a son in Hunter, Utah, on March 28, 1898.

—Elsie L. Barton

Rhoda Eldridge Merrill, pioneer midwife of Arizona, was born April 20, 1837 in Brocklestown, England, and came with her parents at the age of four years to Nauvoo, Illinois. Her father rented a house owned by the brother of the Prophet Joseph Smith and Rhoda attended school with the Smith children. She helped take care of

David, the youngest child of the Prophet who was born two months after the martyrdom.

In 1849, when Rhoda was twelve years of age, she walked across the plains to Utah. At the age of seventeen she became a member of the Relief Society and all through the years attended faithfully each and every duty assigned to her. In 1878 she moved to San Pedro Valley in Arizona, and during the more than thirty-eight years of her residency there taught some three hundred women the art of midwifery which she understood and practiced.

FROM SWITZERLAND

Mary Ursula Staheli Oberhansli was born in Amirsveil, Switzerland, March 7, 1847, the daughter of George and Barbara Staheli. The family learned of the Mormon religion through missionaries who came to the home of a distant relative. Mary and her mother were deeply impressed with their message and after a few meetings were baptized, later they were followed by the husband and father who soon decided to sell the home and belongings and go to America. The long journey to the New World was begun in May 1860. The family first went to Zurich where it was necessary to wait for more emigrants, then on to Basel where still more converts joined the company. From Basel the next stop was Mulhausen, Germany, then Paris and Havre, France where they waited for the ship which was to take them many thousand miles from their beloved home. The journey to Utah began at Albany, New York, by train, and continued on to St. Joseph, Missouri ending at Florence, Nebraska about six miles west of Omaha. Here the company was forced to wait another three weeks for the wagon train which would carry them across the plains to Utah.

After a three months' journey they arrived in Salt Lake City and here the company disbanded, the Stahelis with their few possessions went to Manti. To these Swiss people the country looked like a desert but in spite of their disappointment they were thankful they had reached their destination. At Manti a fort was built as protection against the Indians and within its walls a tiny two-room house was given to them.

Mr. Staheli's reputation as a cooper spread in the little town and it was not long until they kept him busy making barrels, buckets and other necessities, in exchange for which he received no money but produce and goods. This was a busy time for Mary and the family — the new language, new customs, new friends. When she was sixteen she had her first store dress made from calico brought to Manti from the Dixie country by men who traded the cotton for wheat. The family lived in Manti five years then moved to Payson where a lot was purchased and a small home built. Later Mr. Staheli with several Payson men worked on the Salem canal and in return received ten acres of land.

settler of 1820, being called by the English government to help colonize the Union of South Africa. For this they received land, the amount of which was determined by a horseman riding in all four directions and coming back to the place of beginning. All the

land was his he could encompass between sun-up and sun-down. Livinia Ann's childhood was spent in South Africa where she was very happy despite the frequent raids of the Kaffirs.

On July 13, 1859 Livinia Ann became the wife of her cousin, *Henry Talbot* and they with his parents, *Henry* and *Ruth Sweetman Talbot*, set sail on the ship *Racehorse* for America where they could join with other members of their new-found religion in Utah. They crossed the plains in the *Homer Duncan* company settling in Kaysville, Davis County. The young Talbots and their small son, Robert, left Kaysville in 1871, and pioneered with four other families the virgin part of Cache Valley, which became known as Lewiston.



Livinia Ann Wall Talbot

The Talbots were fairly well educated and both had some knowledge of medicine. David Van Orden said, "When we had sickness or trouble, we always called the Talbots. Mr. Talbot could set limbs and prepare medicines of herbs and oil. He doctored the men and Mrs. Talbot, the women. If we needed help we went for them. We expected it of them and they always helped. Mrs. Talbot would come to attend my mother and when finished she would say, 'I have a new baby for you.' Sometimes Livinia or Emmy, Mrs. Talbots two eldest daughters, would take over the housework, such as tend the small children, cook the meals and wash the clothes on a washboard, all for \$1.50 a week. Mrs. Talbot would come back for three days to see mother and the new baby and when father would say, 'Now, what do I owe you?' she would say, '\$3.00,' as though she felt reluctant to charge anything at all. I will always remember her as she was a large woman, capable and serene, who wore her hair straight back in a large bun. She was very quiet and reserved and never had much to say, but went about her business helping everyone."

from \$10.00 to \$15.00 for each confinement case. Her practice extended over a period of twenty-nine years and during that time she attended five hundred and sixteen women.

Nora Mitchell Hiatt, youngest sister of Mrs. Hand, said: "Marian made a home for me after the death of both my parents. I enjoyed going for a ride in the buggy pulled by her horse 'Doll' as she went down through Benjamin, Lake Shore, and Palmyra to care for a mother and newborn babe. One day a little girl stood at the side of the road and as we approached Marian asked what she wanted. The child answered, 'When you get another baby will you please take it to my mother.' As I passed through her bedroom one morning I noticed that she had on extra covers and that her head was wrapped in a black woolen scarf. I said, 'Are you ill?' Her husband answered, 'I doubt if she can hear you—she is almost frozen. I have warm flat irons and bricks in the bed trying to get her warm.' In about three days the numbness left and her hearing partially returned. However, as



Marian Mitchell Hand

she grew older her hearing became more impaired. She told us she went to a home close to the shores of Utah Lake on that bitterly cold night in a light wagon drawn by two horses. The frost was so thick even the animals looked snow white. The home was heated by a small kitchen stove and before she had a chance to get warm her services were urgently needed. Then followed the long, cold ride home in the open rig—all this she did to bring a new life into the world. Many times she has taken food from our home to places where she could see they were destitute and many times Christmas goodies were taken to children she knew would never be visited by Santa Claus. She was my attending midwife during the birth of my two eldest children."

Death closed the career of this pioneer midwife November 22, 1948, at the age of eighty-eight years. Burial was in the Benjamin cemetery.

Livinia Ann Wall Talbot was born April 27, 1837 at Cradock, South Africa, to Robert and Hannah Wall. Her grandfather was a

Soon after their arrival in Payson Mary met Ferdinand Oberhansli and was married to him shortly after in the Endowment House. Returning to Payson she lived for seventy years on a small acreage close to town, still known as the Oberhansli home. She became the mother of eight children, two dying in infancy. The land was cleared and planted and soon after the home was built, her husband was called on a mission to Switzerland where he labored two years, leaving her with the family and living to make for them. Upon her husband's return she was chosen by the Relief Society to go to Salt Lake City to learn obstetrics. Here, with other women selected from the different communities throughout Utah, she studied under Dr. Romania Pratt Penrose for six months. Upon completing the course she returned to Payson and kept an accurate record of births she attended for a great many years. She was a familiar figure making calls in an old style buggy drawn by a white horse, often making ten calls a day, caring for the mother and baby at each home she visited. She gained much valuable experience from the doctors with whom she worked in and around Payson and her services were widely sought. Almost entirely through her own efforts she kept her home and reared six children. She spent every available hour reading and believed deeply in living simply and wisely. Her own good health which lasted until shortly before her death was due to her knowledge of diet and healthful living. At the age of eighty-six years Pioneer Oberhansli passed away January 28, 1932, at the home of her daughter in Murray. Interment was in the Payson cemetery.

—Emma Oberhansli Spencer

Elizabeth Fluckiger Fuhrman was born May 25, 1860, in Durrenroth, Canton Bern, Switzerland, the sixth child of a family of ten of Ulrich and Anna Kaser Fluckiger. As the father was a farmer, the children were all required to help with the work outside as well as with the housekeeping. Elizabeth helped cut the grass for the cows and often accompanied the family into the forest for firewood. She attended grade school from which she graduated. As this was considered sufficient education in those days, children were expected to enter upon the duties of making a living for themselves. From here on they learned the lessons of life from practical experiences and usually learned to be thrifty and industrious.

In 1884, Elizabeth, her brother John and her mother were baptized as members of the Church of Jesus Christ of Latter-day Saints. Her father had died about a year before this time. Two years after joining the Church, Elizabeth married Christian Von Almen and they emigrated to America. They sailed on the ship *Nevada*, landed in New York, June 1, 1887, and thirteen days later, reached Santa Clara, Utah. On January 18, 1888, Mr. Von Almen died. Since the hot climate of Santa Clara did not agree with Elizabeth's health, she went to Providence, Cache County, Utah, on May 16, 1888. Here

she was chosen as a counselor to Rozina Traber in the Primary organization.

In the spring of 1890, Elizabeth was selected by the Relief Society of Providence to go to Salt Lake City to study nursing and midwifery under the tutorship of Dr. Romania P. Pratt. Upon her return to Providence, she followed this profession, having up to the time of her death attended to 520 maternity cases in Providence and neighboring communities. In 1892 she served as a teacher in Relief Society,



Elizabeth Fluckiger Fuhrman

and on July 10, 1913, was set apart as president of that organization in the First Ward of Providence. She served in this capacity until October, 1926. On July 10, 1895, Elizabeth married Godfrey Fuhrman, whose first wife, Bertha Frederick, had passed away leaving him with six children. This good woman accepted the responsibility of being homemaker and mother for these children with the same unselfish devotion and love which had characterized her life in her midwife activities in the community and in rearing her own four children. Without prior noticeable illness, she passed away suddenly at her home in Providence, Utah, on October 7, 1936. Charlotte N. Hutchison paid this tribute to Mrs. Fuhrman:

"Time and our lives have a way of passing quickly by, and I married David Hutchison and moved to Malta, Idaho. In September, 1916, I came to my parent's home in Providence, Utah, for the birth of my first child, Martha Jean. Sister Fuhrman came to care for me. As I passed through that time of anguish her sweet face seemed to me to have a halo around it. Her care and attention was extended far beyond the call of duty, I am sure. She also cared for me, with my next two, Robert James and Donna, and always the same intelligent wisdom and loving care given to me, the same as if I were her own daughter. I adored Sister Fuhrman, as I am sure she was a chosen spirit for this work. She also assisted three of my sisters, and my brother's wife."

many years after the death of her husband and during these years, she was occupied with her work as a midwife and taking care of her family. It is not known how many babies she brought into the world, but, undoubtedly, the number was very high. Those who remember her do so with great affection and respect as they recall her service to the people of the community. After a lingering illness, she died at the home of her daughter Sorena Christiansen Shimmin Swindle on October 29, 1910 at Monroe, Utah. — Dona S. Hansen.

Maria Sorensen Schow was born January 8, 1843, in Jutland, Denmark, the daughter of Hans and Maria Jensen Sorensen. Her father became a member of the Latter-day Saints Church through the teachings of Erastus Snow. He, in turn, took his family to be baptized, but when it came Maria's turn she rebelled, and when he sought to compel her, Brother Snow said, "The Gospel is not forced on anyone, they must accept it of their own accord." When Maria was 10 years old she made up her mind to be baptized and was, to the end of her days, a sincere Latter-day Saint.

In 1860, the family left their home, crossed the ocean and came to Utah, settling first in Brigham City. Here Maria met Ira Christian Schow, whom she married on November 1, 1864, at the home of President Lorenzo Snow, who performed the ceremony. Soon after their marriage they moved to Panaca, Nevada, where they lived for six years, moving, in 1872, to Panguitch and later to Tropic. Wherever she lived Maria visited the homes where there was illness and later learned the art of midwifery. Her records show that she brought more than 900 babies into the world. An ardent reader, she soon acquired a knowledge of the science of medicine. She passed away December 16, 1931. — Mary Sargent.

FROM SOUTH AFRICA — 1860

Marian Mitchell Hand arrived in the Valley of the Great Salt Lake September 4, 1860, on the day she was three years old, with her parents *David Alexander* and *Christiana G. Frost Mitchell* from Port Elizabeth, Union of South Africa. Shortly after they proceeded to Payson, Utah County where the family home was established. On February 1, 1878 Marian became the wife of George Hand. Five children were born of this union, three sons and two daughters. When the youngest girl was eight years of age, Marian left her children in the care of other members of the family while she went to Salt Lake City to study obstetrics and nursing. She passed the medical board in July, 1895, and was set apart for this service by Apostle Abram Cannon. The day following her arrival home she was called out on her first case. Her fee was from \$4.00 to \$5.00 but sometimes she was given extra pay, her patients saying she earned much more than she charged. During the last few years she received

"On November 9, 1932, Jens passed away. On September 27, 1937, I was married to James Monroe and we made our home in Salina."

Christine Peterson Monroe died September 15, 1961, at Delta, Utah. — Lucille Crookston Peterson.

Anna Louise Steck was born March 6, 1842 in Wassel, Denmark. Her father was Christian Peter Steck and her mother *Maria Wasse*. They came to Utah about 1859 and settled in Manti. Mr. Steck was a noted veterinary surgeon with high credentials and his wife an excellent midwife and nurse with a hospital certificate from Denmark. In July 1862 Anna married Eric Ludvigsen and they reared a family of two boys and seven girls. She died in Salt Lake City at the age of eighty-one years in 1923. She was also a nurse and midwife for many years.

Georgina Marie Kjoller Ipson was born March 18, 1828 in Runne, Bornholm, Denmark where she spent her youth. Georgina attended the Copenhagen Medical College and graduated in obstetrics. Niels Peter Ipson became her husband November 19, 1854, in Copenhagen. The Ipson's were baptized into the Church of Jesus Christ of Latter-day Saints and emigrated to America. They crossed the plains in the *Daniel McArthur* handcart company and arrived in the Valley September 26, 1856. Mrs. Ipson practiced obstetrics for nine years in Manti, Utah, three years in St. Thomas, Nevada, then in Beaver, Utah, during the remainder of her life. She died April 28, 1919 at Beaver, Utah.

Marie Kirstene Christiansen, was born in Grandslev, Holdberg County, Denmark, on April 14, 1836, a daughter of Marin Christiansdatter and Niels Anderson, a matchmaker. She married Peder Christiansen, and they were the parents of three children, Sorena, Martin and Chris. Mrs. Christiansen was known to some as "Aunt Stenie," to her grandchildren as "Little Grandma," and to many others as Mrs. Peder Christiansen. She was small in stature.

Mrs. Christiansen received training in Salt Lake City and became a mid-wife of note. "Aunt Stenie" received many calls to attend mothers in childbirth. Her black-topped buggy and her horse were always ready to go at a moment's notice. She kept her clothes laid out at the foot of the bed so there would be no delay if she were needed. More than once as she was hurrying to her destination, her speedy horse ran away. Townspeople were on the alert, and ready to stop the horse. She was especially kind and thoughtful toward children. They could always count on being given cookies or slices of fruit cake, also treated to homemade root beer which she kept in a little cellar that was entered through a trap door. As she went out on her calls, she often took a kettle of sweet soup to her patients. Aunt Stenie lived for

FROM SCOTLAND

Mary Mathieson McQuarrie Bunker was born the 23rd of August, 1846, at Killmalcom Parish, Scotland. She was the youngest child of *Allen* and *Agnes Mathieson McQuarrie*. Her brothers and sisters were *Robert, Hector, Mary Graham, Neil, Agnes* and *John*. After her father and mother were married they went to live on a farm owned by Robert and Mary Holm. When they died, being an aunt and uncle of this family, they left their property to the McQuarrie family. *Hector*, now twenty-one years old, was sent to Utah in 1855 to build a home for the family who would come later. He settled in Ogden, Weber County, and on the 19th of March, 1857, the other members of the family left Grenock, Scotland, and after several days' stay in Liverpool, England boarded the ship *George Washington* for Boston. They crossed the plains with other converts from Scotland. Mary was then ten years of age and she and her mother walked part of the way to Utah. Robert bought a forty-acre farm and a lot on which he built a home for his parents and the younger members of the family.

On the 20th of April, 1861 Mary became the third wife of Edward Bunker who was twenty-four years her senior. She never regretted the marriage for he was a fine man and one of the stalwarts of the Latter-day Saint Church. In the fall of 1861, Mr. Bunker took his wives and children to St. George and Santa Clara, in the southern part of the territory, and here Mary experienced the hardships of a pioneer life. She was seriously ill when Martin was born, but she was blessed by her husband and she and the baby were saved through the prayer of faith. During the next thirteen years four more children were born to her in southern Utah and she did everything she could to help with the physical and spiritual needs of her growing family.

In the spring of 1877 Mr. Bunker moved Mary and her children to the Virgin Valley in Nevada. Her first home was a shed with a wagon cover over the bed for shelter from rain and sun. As soon as the land was cleared and the townsite laid out she moved into town. A one-room lumber home was built and here two sons were born. Her husband then gave her a large lot in the center of the new town called Bunkerville. The lumber room was pulled down and a larger adobe home built. Her sons farmed the land given to them by their father, hauled freight, carried mail and worked at odd jobs everywhere they could to make a living.

Mrs. Bunker was Relief Society district teacher for twelve years, but was released from this position on the 21st of July, 1891 because of her many duties as a nurse. In a Relief Society meeting held March 19, 1884, the president suggested they hire *Mina Gray* to train Mary Bunker and Marish Leavitt to be nurses. *Mina Gray* was a trained nurse from Scotland and was visiting there at the time. The Sisters agreed and furnished Mrs. Gray room and board for three

months while she gave these two women training in nursing and midwifery. Mary was thirty-eight years of age at the time. She was set apart for this calling by Amasa R. Lyman, A. W. Ivins, Joseph I. Earl and Mr. Hatch. Nursing was her contribution to the community and many times she was called to go to other towns. Heavily she leaned on her Heavenly Father for strength, ability and inspiration. She prayed for wisdom and judgment in the serious business of bringing children into the world.

Among the many incidents experienced by Mary in her nursing career was one which involved a family of gypsies who had camped on the out-skirts of Bunkerville. One of the men hearing that Mrs. Bunker was a midwife came to her home asking for help. Hector pleaded with her not to go but Mary assured him that the man would not harm her and she would be all right. She went with him a mile below town, attended the mother at the birth of her child and made them comfortable. For the next ten days she walked to the camp and took care of them.

For over ten years this patient, loving nurse went from home to home at any hour or in any kind of weather to attend to the needs of the sick. Her daughters, Viola and Mary, assumed the household duties and often worked in the field and garden. During the polygamy troubles in Utah Mr. Bunker took part of his family to Old Mexico. Mary never saw her husband again; he died there.

As she grew older and could not attend to her nursing duties Mary stayed at home giving instructions to others so they would know how to proceed. As her health steadily failed her sons and daughters took her to doctors in St. George and Cedar City but they could not help her condition. At times the pain was so severe she could not lie in bed but knelt by her rocking chair with her head resting on a pillow. Her children sorrowed and suffered with her until she passed mercifully away on the 2nd of February, 1906. —Winona Earl Wittwer

Mary Halley Stocks was born in Scotland in the small village of Myremlaiten July 21, 1824, the first daughter of James and Isabella Murry. She and her brother Angus attended the University of Glasgow. Angus, after his graduation, went to England to practice law, there his wife died and Mary went to keep house for him. It was here that Mary met Henry Stocks, they fell in love and were married in Warrington, England in 1843. After reading the *Voice of Warning* they were convinced of its truth and against the wishes of their families asked for baptism. Their home was always open to missionaries of the Latter-day Saint Church and public meetings were held there for over five years. During this time Mary did much tracting in the interests of the church. Henry was desirous of going to Zion but his wife was loathe to leave her loved ones and friends. However, the decision was made and on February 17, 1855, she, her husband, four sons,

my parents lived, but was really owned by my grandfather, bore the name of Skelsgaard. I attended school until I was fourteen, then I was supposed to be ready for a job and was on my own. As soon as I could be spared from home I got a job as a nursemaid in the home of a minister in a near-by city.

"My father's half brother and family came to America and made their home in Utah. They had lived there about ten years and had encouraged my father to come to Utah. Money was not easy to get hold of and as it would take time to dispose of the farm and sell everything, they decided to send us one at a time. I, being the eldest and by that time had reached the age of eighteen, was chosen to leave first. I left Denmark in October, 1886, in the charge of a Mormon missionary, Rasmus Marquardson, from Elsinore. We crossed the vast plains with their cornfields and pumpkins, large and yellow, and soon reached Juab, where I was met by Jens Peterson, my cousin.

"We reached Scipio safely and met Jens' father. In January we were shocked by the sudden death of Jens' father from a heart attack. I kept house for Jens and in a few weeks consented to marry him and make my home there. We were married on February 14, 1887 and everything went smoothly for a few months. We hauled a load of wheat by team to Salt Lake City and bought a bedroom suite and some good clothes. Jens went on with his farming and care of a small herd of cattle. In the month of August misfortune struck. He was chopping wood and a small chunk hit him in the eye. I took him to see a specialist in Salt Lake City for treatment but he could do nothing for him. At 26 he was left sightless for the rest of his life.

"Friends and relatives persuaded me to take a course in obstetrics and nursing. I was free to leave and no one was left to care for expectant mothers after the death of Mrs. Hawley, except Mrs. James Adams, who had learned to care for mother and child by experience. I went to Salt Lake City in the year 1888 and graduated the following March 30th from the Dr. Ellis R. Shipp and Dr. Maggie C. Shipp School of Nursing. We received our certificates after passing a successful examination. A few years later I was required to register with the State Board of Health and was given a license to practice obstetrics in the State of Utah.

"I reached my twenty-first birthday shortly after my return to Scipio. I didn't feel too confident although I had often been out on cases with the doctors. I don't think the expectant mothers had much confidence in me either until we became better acquainted. In a few weeks I delivered a baby boy in the home of Mr. and Mrs. Peter Quarnberg and all went well. In the twenty years that I practiced obstetrics I delivered over four hundred babies in the little town of Scipio, among them nine sets of twins.

her in Davis Ward, Naples Ward having been divided. She was close to the church and this made her very happy. Several times while I was staying with her the Relief Society sisters came to her home and held meetings so she could attend. She will long be remembered by the people of Davis Ward for her love and friendship as well as her nursing. In her later life she came to live with my mother, Alice Southam Haslam. We all tried to make her happy in her declining years."

Catherine Cameron Southam died August 29, 1929, at Vernal, Utah, at the age of eighty-two years. — Katie Haslam Horrocks

FROM THE SCANDINAVIAN COUNTRIES

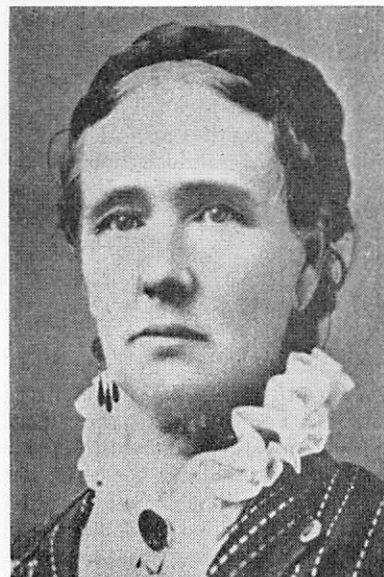
Lorentza Kristine Nielsen Larsen was born October 23, 1833, at Tistedalen, Ostford, Norway, the daughter of Niels Mathiesen Norby and Johanne Seversen Mathiesen. When Lorentza was fourteen years of age both parents died making it necessary for her to support herself. She studied obstetrics and became a proficient nurse. Carl Martinus Johansen Nesen, a sailor whom she had married, was lost at sea leaving Lorentza with two small children. This courageous woman had joined the Church of Jesus Christ of Latter-day Saints and, in the spring of 1867 she and her only living child, *Carl*, left Norway on the ship *Manhattan* for America and Zion. They crossed the plains in the *Leonard G. Rice* company and arrived in Salt Lake City October 5th of that year. Lorentza married Swend Larsen on November 16, 1867 and moved with him to Mount Pleasant where she made her permanent home.

After becoming established in her new home, Mrs. Larsen again took up the practice of obstetrics and endeared herself to the people of her community by giving so much of her life in their service. Martha H. Sorenson said of her: "Mrs. Larsen's career began about 1870 in Mount Pleasant. This self-sacrificing woman brought nine of my mother's children into the world and mother loved her dearly. From the farms and far-out places, the men came for her in wagons or on horseback; otherwise she traveled on foot from one end of town to the other which was a difficult task in the deep snow of winter or mud of early spring. When she reached the patient, she set to work helping to usher the little one into the world. My mother told on one occasion how Mrs. Larsen stayed for more than two days working, praying, and even crying because it seemed the baby just could not be born. Many mothers died as did some babies during the early days and this compassionate midwife grieved when she was powerless to save lives."

Mrs. Larsen passed from this life July 2, 1921, and was buried in the Mount Pleasant cemetery.

Christine Skelsgaard Peterson Monroe. "I was born on May 18, 1868, in a province of Denmark named Salling. The farm on which

Angus, Moroni, Simeon, Henry and Elizabeth Smith, a girl who had lived in their home for some time, set sail for America. Mary Stocks received a blessing before leaving England, and was promised that she would be the means of bringing many souls into the world.



Mary Halley Stocks

Her first duty as a midwife came Monday, March 5, 1855 on board the ship *Siddons*. April 9th she was again called to officiate as midwife. At that time she was very ill but with the aid of the Lord, was enabled to perform her duty and the wife of Joseph Bean was delivered of a fine daughter on the ocean nearly 600 miles from Philadelphia. Wednesday April 25th the Stocks disembarked and helped with the burial of the Jordan child. The following day Mary delivered Mrs. Woollon of a fine boy at 5 a.m.

The Stocks with other Saints then began the journey toward Zion. When they arrived at Mormon Grove, Kansas they were detained two months, but on August 5th joined the *Milo Andrus* company for the trek across the plains. At Sweetwater, Wyoming, Mary gave birth to a daughter, September 21, 1855, with a *Mrs. Strickland* assisting. An hour later the journey was resumed. When Independence Rock was reached the baby was carried to the top and given a wonderful blessing by Captain Andrus and her father. She was christened *Louisa Jane*. Entering Salt Lake Valley October 24th, they were taken into the home of Thomas Thirsting for a few days and shortly after he and Elizabeth Smith were married.

In time Henry Stocks procured a small farm in Sugar House, but he was soon called to help with the settlement of Sanpete County where he acquired a good farm and home in Manti. Here their last two children, William and Eliza Ellen, were born. When they left Manti, Henry consecrated his home to the Church and went to Kanab, Kane County. Because of Indian troubles they were advised to go to Rockville, Washington County which they did in 1861. When Eliza was ten years of age Henry Stocks died and Mary Stocks took her, Louisa Jane and William to Salt Lake City. After Louisa's graduation from the University of Deseret, Mrs. Stocks was set apart as midwife for Southern Utah by Brigham Young. She returned to Rockville with her children and from that time on dedicated her life to aiding

the women in childbirth, setting bones, and being the family doctor of the community. She traveled alone in her buggy in all kinds of weather to such places as Pioche, Nevada, Santa Clara, Washington County, and other towns far and near. She became a friend of the Indians and they, in turn, helped her in searching for the herbs she used in her medicines.

Mary Hally Stocks died in her eighty-seventh year, March 18, 1906 in Hinckley, Utah at the home of her granddaughter, Mary Halley Young. She is buried in the cemetery there by the side of her beloved daughter, Louisa Jane, who preceded her in death.

—Ellen Blundell

Catherine Cameron Southam, the daughter of John Alexander and Margaret Fairgrove Cameron, was born in Glasgow, Scotland April 21, 1847. Her parents were baptized into the Church of Jesus Christ of Latter-day Saints in their native land November 15, 1845, and emigrated to America in 1848. For four years they lived in Patterson, New Jersey and during this time Mrs. Cameron became very ill. Mormon elders administered to her, telling her that she would be healed and that a son would come to bless their home. In one year from that date this blessing was fulfilled and *James S. Cameron* was born. The family then made their way to St. Louis, Missouri and here the mother Margaret Fairgrove, died February 26, 1855 at the age of thirty-four years. Mr. Cameron married Mary McFall Thompson who died April 6, 1857. Later he married Alice Parkinson and of this union another son *John Cameron* was born. With his wife and the three children, *Catherine*, *James* and *John* Mr. Cameron proceeded to Florence, Nebraska, and, while camped there making preparations for the journey to Utah, a daughter *Jeanette* was born in a covered wagon June 9, 1861. He was assigned to drive a wagon pulled by two-yoke of oxen but worry and responsibility had so weakened his physical strength that he had to be assisted by members of his family in order to take care of the many duties the trip involved. Catherine drove the oxen most of the way and helped care for the younger children when they became ill. She was fourteen years of age at this time.

After arriving in Salt Lake Valley Mr. Cameron resumed his trade of boot and shoemaker until he was called to help with the settlement of Round Valley on the Weber River. It was during the residency there that Catherine became acquainted with George Southam and his wife, Jane Carter. They had joined the Church in Oxfordshire, England, and emigrated to America in 1854. These three people became good friends and as polygamy was being lived at that time Jane, unable to have children, sanctioned the marriage of her husband and Catherine so that he could have a family of his own. The ceremony took place in the Endowment House November 26,

1862. While in Morgan four children were born to Catherine, Mary Jane, George Henry, Eliza and Alice.

Mr. Southam bought a small farm and worked for the Union Pacific R.R. then he moved Catherine, her children, and Jane to North Evanston, bought a house and all lived together. Prior to leaving Morgan he was called as a teamster for an oxtrain to bring in the last immigration company from Sweetwater, Wyoming, before the railroad was finished to Ogden. He was the oldest teamster.

It was always Mr. Southam's desire to have his family live in a Latter-day Saint community so he bought land in Randolph, Rich County; later this was disposed of and he bought a ranch on the Bear River, eight miles south and a few miles east of Evanston. While crossing the Bear River one Christmas eve on his way home from feeding his stock, George Southam was drowned.

Alice Southam Haslam writes: "We lived at Evanston about fourteen years and while there we had lots of sickness and bad luck. Mother lost a baby, Ruth, born Feb. 3, 1873, who died 24th of Feb., the same year; then the year 1876 we all had smallpox and lost brother James. In 1877 we lost sister Eliza Ann who was nine years old; then after father's death we lost brother John with pneumonia. Mother had lots of experience with sickness in her own family as well as helping with the sickness in our community.

"During this time George Henry had taken up a homestead on Brush Creek at Vernal, Utah; when he heard of father's death he came home, and helped on the ranch the following summer. In the fall he moved us to his farm on Brush Creek. My sister Mary Jane, and her husband, Warren Allred, who had been living near us at Evanston and helping on the ranch, moved to Vernal the same time we did. Mother started nursing to help provide for her family. She would hitch up the horse to the buggy and travel many miles to deliver a new baby or help in other sickness. No matter what the weather might be or what time of night she was called her pay would be a bushel of wheat or a sack of potatoes or whatever they might have she could use for her family. Sometimes they had nothing, but that was all right too if they needed her, and sometimes she stayed for several days. Our homestead was on Ashley Creek which was called Riverdale Ward at that time. Later they called it Naples, which is about three miles from Vernal. Much of her nursing was done in town as well as in her ward. She nursed for the Davises, Cooks, Hartles, Merkleys and many other families. Some of them felt they could not have a baby without the help of 'Grandmother Southam.' Later she traveled with Dr. Harry Coe Hullinger caring for the sick. She continued this work until she got older and her health would not permit the hard work she had to do. She had many friends and after her nursing had ceased she often visited her former patients.

"After her family had grown and married she sold the ranch on Brush Creek and moved to a home her son George Henry had built